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Democracy and Freedom—A Problem for Education

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The BULLETIN is published four times a year—in March, May, October and December. Its emphasis is on description and exposition, not primarily on criticism or controversy. The March issue regularly carries the Proceedings of the Annual Meeting of the Association. Leaders in the College world contribute to every issue.

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EDITORIAL NOTES

THE ASSOCIATION WILL HOLD ITS NEXT ANNUAL MEETING AT THE NETHERLAND PLAZA, CINCINNATI, OHIO, JANUARY 9–11, 1950. "GREAT TEACHING—THE ESSENCE OF LIBERAL EDUCATION" WILL BE THE THEME.

SOUTHWESTERN AT MEMPHIS 1848–1948 is a thrilling chronicle of the ups and downs of a great Christian college. Its author, W. Raymond Cooper, is entering his thirty-fifth year as a professor of history at Southwestern. The institution had its beginning at Clarksville, Montgomery County, Tennessee, under the aegis of the Masonic Order and was called the Montgomery Masonic College. When the Masons, including the Grand Lodge of Tennessee, found themselves unable to continue the operation of the college, it came under Presbyterian control in September, 1855, with the name Stewart College. President Stewart had been a benefactor and a professor of natural history. Like most of the colleges of the deep south the college was compelled to close during the War Between the States. At the outbreak of the war Professor W. A. Forbes of the mathematics department led all the students into the service of the Confederate Army except two who lived some distance away in Kentucky. The institution changed its name to Southwestern Presbyterian University in 1875 and to Southwestern University when it moved to Memphis in 1925. Throughout the story stand forth the accomplishments of Dr. Charles E. Diehl who has presided over the destinies of Southwestern for the last 32 years. To his vision and persistence can be accredited the fine group of buildings that now grace the beautiful campus at Memphis, the leadership in maintaining high ideals and academic standards, the assembling of a conspicuous faculty and the accumulation of large sums of money for buildings and endowment. Just previous to his retirement last July he was able to announce success in the completion of a campaign for $2,500,000, one-fifth of which was given by the General Education Board of the Rockefeller Foundation. John Knox Press, Richmond, Virginia.

OKLAHOMA A & M COLLEGE held a third Informal Conference of Deans of Arts and Sciences, August 9, 10 and 11. The theme of the Conference was "The Human Element in College Administration." Dexter M. Keezer, former president of Reed College and now Director of the Department of Economics, McGraw-Hill Book Company, was chairman. The following addresses were given: *Student-Faculty Personality Involvements,* G. H. White; *Structure and Functioning of Personality,* Lawrence H. Snyder, *Formal-Informal Academic Relationships,* Paul B. Foreman; *The Administrator and His Publics,* M. A. Love. John Dale Russell, Division of Higher Education, Office of Education, Federal Security Agency, gave the dinner address, *Some Factors Affecting the Maintenance of Faculty-Administration Equilibrium.* A copy of the *Proceedings* will be available on request to the Recorder, Dr. Roy W. Jones, Department of Zoology, Oklahoma A & M College, Stillwater.

TRUSTEES AND ADMINISTRATIVE OFFICERS of colleges and universities will be benefited by reading the article on THE TAX STATUS OF COLLEGE PROPERTY by T. E. Blackwell of Washington University which appeared in the September, 1949, issue of COLLEGE AND UNIVERSITY BUSINESS. I believe this magazine goes to all of our member institutions. Mr. Blackwell calls attention to some dangerous trends in the taxation of college campus properties.

THE POWER IN THE PEOPLE by Felix Morley published for the National Foundation for Education in American Citizenship is a brilliant study of the evolution and development of the American government from the first few colonies to the power it holds today. Each chapter is in the nature of an independent essay, some being lectures delivered under the sponsorship of the Pierre F. Goodrich Seminars. The whole is a complete study of American political theory. Dr. Morley, brother of Christopher and Frank Morley, was formerly editor of the *Washington Post,* and was awarded a Pulitzer Prize for distinguished writing. He was president of Haverford College

from 1940 to 1945. D. Van Nostrand Company, Inc., New York, Toronto and London.

THE TASK AND TRAINING OF LIBRARIANS by Ernest J. Reece is a report of field investigation, February–May, 1947, to assist with curricular problems of the dean and faculty at the School of Library Service, Columbia University. King's Crown Press, New York.

EDUCATION FOR LIBRARIANSHIP edited by Bernard Berelson is a collection of papers given at the Library Conference, University of Chicago, August 16–21, 1948. These cover the subjects of General Orientation and Background, Preparatory Education, Professional Education for Libarianship, and Special Problems. American Library Association, Chicago.

HIGHER EDUCATION FOR AMERICAN SOCIETY edited by John Guy Folkes is an account of the papers of the National Education Conference on "Higher Education For American Society" held at the University of Wisconsin in 1948. This conference opened the centennial commemoration of the founding of the University of Wisconsin. It is a discussion of the problems, goals and achievements of higher education in America today. The University of Wisconsin Press, Madison.

THE PHILIPPINE EDUCATIONAL SYSTEM by Antonio Isidro is a comprehensive study of the historical development and organization of the school system in the Philippine Islands. It discusses the problems and crucial issues confronting the schools and also tells about their management, supervision and financing. Dr. Isidro is Associate Professor of Education at the University of the Philippines and has had many high positions in the field of Philippine education. Bookman, Inc., Manila.

GUIDANCE IN CATHOLIC COLLEGES AND UNIVERSITIES edited by Roy J. Deferrari contains the proceedings of the third annual workshop conducted at the Catholic University

of America from June 11 to June 22, 1948. The theme of the workshop was "Guidance in Catholic Colleges and Universities." The Catholic University of America Press, Washington, D. C.

SCHOENBERG AND HIS SCHOOL by Rene Leibowitz is translated from the French by Dika Newlin and discusses all the known works of the composer and of his two great followers, Alban Berg and Anton Webern. The author, also a composer, is well qualified to write about contemporary music. Philosophical Library, New York.

BASIC ELEMENTS OF EDUCATIONAL RECONSTRUCTION IN GERMANY by Alonzo G. Grace, Director, Education and Cultural Relations Division, Office of Military Government for Germany (US) is a simple but forceful statement of the needs, the fundamental principles that should govern American policy and concrete suggestions for procedures to aid in educational reconstruction in Germany—intellectually, politically, spiritually and emotionally. This is a publication of the Commission on the Occupied Areas, Harold E. Snyder, Director, and can be obtained for 25¢ from the American Council on Education, 744 Jackson Place N.W., Washington 6, D. C.

THE DOUGHTON BILL, which would make possible the extension of Social Security coverage to college staff members, was passed by the House of Representatives on October 5, 1949. This bill will be considered in the Senate Finance Committee beginning in January.

Social Security extension to college staff members appears more likely than at any time in the past; hence college officers may well wish to start studying the matter. Copies of the Doughton Bill, H.R. 6000, and of the accompanying report, No. 1300, are available from the U. S. Government Printing Office. A short discussion of the bill, emphasizing those provisions of major importance to colleges, is contained in a November, 1949 Bulletin, published by Teachers Insurance and Annuity Association of America, 522 Fifth Avenue, New York 18, and is available from them or from the Association of American Colleges.

It should be noted that extension of coverage to the colleges would not be automatic. In the case of nonprofit institutions, each staff member would be covered to the extent of his own tax contributions, but the payment of the institution's part of the tax would be optional with the institution. Thus all employees of nonprofit educational institutions would have partial coverage and many would be fully covered. In the case of the publicly supported institutions, extension would be made possible through voluntary agreements between the state and the Federal Security Administrator. Persons covered by existing retirement systems, established by a state or political subdivision thereof, would not also be covered by Social Security unless the state requested it and unless the employees and persons receiving benefits under the existing system voted by a two-thirds majority in favor of inclusion.

Thus it is apparent that the Doughton Bill provides quite different alternatives with respect to employment in privately supported colleges from those with respect to publicly supported institutions. Private college employees would at least receive the benefits purchased by their own contributions, and could be fully covered. Employees of publicly supported colleges, on the other hand, would either receive full coverage or none at all.

GREETINGS given by President J. M. Ellison of Virginia Union University, representing the Association of American Colleges, at the inauguration of President A. G. Moron of Hampton Institute, Virginia, on October 29, 1949:

> The Association of American Colleges seriously and warmly felicitates you on this important day in the enviable history of one of America's leading institutions of higher learning.
>
> Hampton Institute is unique in her beginnings and praiseworthy for her remarkable growth and achievements. Hampton was born out of the demands of a crucial period of the nation's history, and was established to redeem a segment of the population of the nation from the social, religious and economic ills of that period. With vision and prophetic insight, the Founders conceived a pattern of education that not only met the needs of the newly emancipated

people, but a system of education that was to become the basis of American industry. The intervening years have dramatically fulfilled that vision and prophecy. Hampton has faithfully played a significant role in putting industrial education in its rightful and true perspective.

To the noble and far-visioned Founders may we ever be reverently grateful with the prayer that in their spirit we may give ourselves in a newer dedication to the unfinished tasks.

Thus, MR. PRESIDENT, you have come into an enviable heritage and a sacred trust. Your leadership will be watched with hope and with faith in your ability to perform well the work of a disciplined and wise educational statesman.

For the strength and patience that you will need in the years that lie ahead, on behalf of the Association of American Colleges, I commend you to the One Unfailing Source.

DEMOCRACY AND FREEDOM—A PROBLEM FOR EDUCATION

CHARLES W. HENDEL

PROFESSOR OF MORAL PHILOSOPHY, YALE UNIVERSITY

EARLY in the past war the colleges felt compelled to show the public how essential their work is to the preservation of democracy in war as well as peace. The first demands of our war-economy were alarming because of their possible consequences. In wartime, industry and military operations naturally put a high premium upon scientific and technological knowledge. It seemed likely that the practical sciences would become so emphasized as to exclude completely those other forms of learning called "the humanities" that have traditionally been part of higher education. Of course, this was recognized as an emergency and temporary, but even the neglect of a few war years and the ensuing dispersal of teachers and the discontinuing of their courses of study, could easily result in a serious unbalance in education which would take a very long time to redress. But the greatest fear was that the very ideal itself of a balanced and humane education might no longer be cherished. Then the traditional American college would be regarded as "expendable," no longer serving any vital purpose. Seeing such a prospect, those who had been devoting their lives to liberal education resolved not to allow that fateful decision to be made merely by their default. The Association of American Colleges charged a special commission to examine the whole matter in principle and "to keep continuously before the American people the wisdom of maintaining liberal education during and after the war."

A statement was presented of what the colleges can and ought to do as institutions in a democratic society, in a document entitled: "The Post-War Responsibilities of Liberal Education."[1]

[1] Report of the Committee on the Re-statement of the Nature and Aims of Liberal Education to the Commission on Liberal Education of the Association of American Colleges. The Report was unanimously adopted Oct. 29, 1942, and published in the Association of American Colleges *Bulletin*. Vol. XXIX, No. 2, May, 1943, pp. 269–299. The Committee signing the report consisted of James P. Baxter, W. H. Cowley, Theodore M. Greene, Charles W. Hendel, Harry D. Gideonse.

In it was the following declaration of purpose:

> In a democracy, liberal education should be of value to men and women both as private individuals and as free, self-reliant and responsible members of the community. . . . It should help them, as individuals, to grow in self-mastery and personal depth, to develop wider and deeper appreciations, . . . and to become responsible members of a democratic society. In such a society they are expected to make their own way in the world, to find their proper work to do, and to do it well and faithfully. They are under obligation, likewise, to do their fair part in all of their social relationships, particularly in the personal life of the family and in that of the state. They should recognize the worth of other persons and deal with them in a spirit of equality. They should know how to cooperate and share in common tasks and to make sacrifices for the common weal. These virtues and habits of life, which constitute moral character, are the requirements of political self-government and the foundations of the democratic way of life. The education of the free citizen is, in the first and largest sense, an education for both personal liberty and social responsibility.[2]

The report contained a warning section on The Free Status of the Colleges. It referred to the possibility that these colleges might have to continue after the war, "carrying out programs of education not conceived by themselves nor designed to accomplish the normal purposes of liberal education." It was even forecast that they might find themselves in a position merely of "following externally-issued regulations"[3] and thus cease to be free institutions.

Support for the colleges was actually found in many different quarters. Of course loyal alumni would not forget what their own education had meant to them. Individuals prominent in public life, like Wendell Willkie, declared themselves for the maintenance of liberal education. It came to be realized that though the government needed to use all possible talent for the winning of the war, education was one of the things that should never be sacrificed, since it was needed to sustain our humanity and our belief in values through the war-period and into the civilized life of peace.

[2] *Op. cit.*, pp. 287–288.
[3] *Op. cit.*, pp. 283–284.

The Army itself resorted to some measures of education if only to keep men occupied with constructive and humane interests. Its Information and Education Division, advised and aided by a willing corps of qualified educators, supplied the means of study in the typical subjects of the college curriculum. Towards the end of the war two army universities were established in England and France, respectively, with regular courses and qualified instructors, most of whom had been drawn from our civilian institutions and sent overseas to serve with the Army. By federal law, too, the veterans were granted the educational benefits entitling them to study or train in any of the recognized schools, colleges or universities. As a consequence of all these developments, the tide of alarm over the future of humanistic education subsided and especially so when the halls of learning were thronged with returning service men. The evidence of the value which those veterans evidently placed upon the opportunities of a college education contributed greatly to reassure the academic world.

The veterans brought to college and university a remarkable desire to learn, as well as a belief in the value of the knowledge which they sought there. They brought mature experience to bear on their studies, especially those of history, the social sciences, psychology, philosophy and religion, and showed an active interest in most of these subjects. They greatly revitalized contemporary college education. But their fresh energy was also matched by vigorous efforts on the part of those serving in the institutions, for they had prepared themselves during the war-years for the expected new demands upon higher education and they had worked out vital changes in their courses and even in their methods of study. Decades of previous discussion in faculties and in various professional groups and commissions bore fruit in new programs which were designed to secure a balanced and adequate set of studies and better relationships between them. The colleges and universities are now putting these programs into effect. This is their chief problem today, and they are so busy, and, indeed, even burdened, both with sheer numbers of students and with the new things they are attempting to do for their students, that they have no time to worry

over their future nor to fear being "put out of business," and apparently they enjoy the support of the country.

So the academic profession has for the present virtually ceased to consider further the aims of education. Now is the time, it is felt, to execute the new policies and programs that were conceived during the war for the post war period. Thus lulled by their recovery of position and too busy with their immediate tasks, they do not appear to remember now that alarmed resolution they took during war-time to keep their conception of a liberal education "continuously before the American people . . . during and after the war."[4] The old fears are gone; the cause is safe.

Yet we are living dangerously these days and it would be strange if education were alone exempted from the anxious concern which people have today about all the institutions of our society. And there are two facts about the present situation which indicate clearly a need for continued discussion of the problem of education. One is that the American people are actively discussing what should be done in education and that they are now forming some opinions about the goals. They are doing this without well-considered help from the teachers who are closest to the process of education. Those in academic life are letting a situation develop in which they may have to follow and conform to a pattern that will have established itself without their having a voice in the matter. The second fact on which we should reflect is that we are not actually living in the dreamed-of "postwar world." Instead, the conditions are ominous of further conflict. This situation is affecting our whole mentality, and, in particular, it seems already to be dictating what we are expected to do in education. It appears that more public understanding of liberal education is really needed.

Reasons for the Public Concern: The Retrospect of War

People have become thus concerned about education for a great variety of reasons. There is the effect of their retrospect of the war in the light of what has been published about the events of the time. We are amazed still and wondering how it

[4] *Op. cit.*, p. 275.

could ever happen that nations which were civilized, like ourselves, would have employed practices during war that were inhumane beyond belief. We are naturally eager to know more about what actually went on in the minds of the men and women who took part in such a ghastly war on humanity. The wartime notion which some cherished that Germans or Japanese are inherently evil and naturally given to brutal inhumanity has yielded to a more intelligent judgment, that it was really a case of faulty education. We now judge severely that former view, a notion conjured up by the feelings of hate, as nothing but the expression of racial and national prejudices in ourselves. Reflecting further on that, many have also asked whether we ourselves are well enough founded in a basic human morality. Such questioning focuses attention on moral aims in education.

Our Conscience about Discrimination

There is also manifest today a strong social conscience in our country about every sort of discrimination on racial or any other ground. This is a matter of the fundamental ethics of democracy. So deep and strong are the convictions about it that immediate action is demanded on behalf of the rights of man in the American democracy. The belief is that this equality of right must be secured and enforced by law. Serious objection is often made, however, that such a recourse to the power of the state means imposing a standard of moral behavior which ought to develop naturally in the inner hearts of men in their respective local communities and neighborhoods. When those who argue thus are sincere in their belief in equal rights as well as in their particular objection to a legal means of securing the end, they tend to offer, instead of such undesirable enforcement, what they regard as a better means of accomplishing the same purpose, namely education.[5] Then the debate enters another phase. If we are to educate for democracy we have to have democracy in our education, and practically, too, and not merely in words. In the

[5] See the evidence of the greatly preponderant belief "in education rather than legislation as the desirable means of making progress" in regard to the evil of discrimination, Report of Commission on Minority Groups, George William McClelland, *chairman*, published in Association of American Colleges *Bulletin*, March, 1949, vol. XXXV, No. 1, p. 166.

schools and colleges of the nation, where this work of making democracy is to take place, there must, therefore, be equal facilities and opportunity for all without discrimination. The only qualifications should be those of scholarship and the will to learn. Thus the more we stress the value of education as a cure for all social prejudice, the greater becomes the obligation to extend the benefits of education to all persons without exception.[6] It is insisted that if men and women are ever to learn genuinely democratic living during their years of schooling, they can do so only if they are really on equal terms throughout that experience. Hence the issue about discrimination in employment has shifted to the opportunities of life in our schools of the land. The public criticism may easily go beyond such judgment on administrative policy to raise questions about the social and political responsibilities of education proper.

This whole development in public feeling about prejudice and discrimination is resulting in a view of education, private as well as public, as essentially an instrument of social policy for our nation and a means for achieving a finer sort of democracy than we have heretofore known. This democratic idealism is tending to prescribe the purposes of our education.

International Affairs

Another earnest purpose is in the minds of those whose vision extends to the larger community of all the nations. We are committed to the great political enterprise of the United Nations. Considerable discouragement has come over us, since the first days of hope in signing the charter and the launching of this project to organize the states of the civilized world for peaceful relations with each other. The differences between those who are pledged to democratic methods and others who follow authoritarian methods have so far proven too great to permit of any common way of procedure which all parties will faithfully abide

[6] This is the spirit of the Report of the President's Commission on Higher Education presented December 11, 1947, by George F. Zook, chairman, and published as *Higher Education for American Democracy*, Harper & Brothers, 1948, and especially in the individual reports comprised therein entitled: I. Establishing the Goals; and II. Equalizing and Expanding Individual Opportunity.

by, so that some common law will govern the conduct of all alike in international affairs. Thus, independent sovereignty still remains a dangerously uncontrolled power in the world.

The different powers are really beyond the restraint of any higher law or authority. It is their available strength, military and economic, more than anything else, that continues to be the dominant factor in the complexion of things. International politics seems to be nothing more than power-politics. Of course, when the United Nations was started, it was understood that any such world-political institution, intended to serve as an instrument of government and to regulate, and even in the last resort, to control the actions of every member state, cannot really work without an actual universal allegiance and that such allegiance in turn must depend upon the peoples of all the nations believing thoroughly in the cause and appreciating how the United Nations can serve it. A program of universal education is thus indispensable to any success. Hence, UNESCO was set up within the organization to work for an education of all nations toward world-community. But this agency, too, has shared in the initial weakness of the United Nations. People are hardly able to believe in it. It is something very new in the secular order, that men of the state should learn to be more than patriotic. The efforts of UNESCO are still of little weight as compared with what can be accomplished by the established systems of education in the several nations. So those in our own country who see and understand the imperative need of education for international community are tending to place their immediate hopes more and more on what we can do in education here which will develop the attitude and the understanding that are among the necessary conditions of world peace. Our education is to be charged with this responsibility for peace, then, as well as for democracy.

Religion and the Church

In the past, the sort of moral idealism which we have been here considering has been nurtured by religion. It has sustained the belief in the spiritual worth of the individual person. It has taught the duty of man to his fellow and to the universal fellowship of man. The ideal of equal personal rights sprang in part,

certainly, from a religious conception of man and life. The vision of human community throughout the whole world has been part of our western gospel. Since the war, men have gravitated toward religion, feeling its relevance to the needs of our day. Now while this turning toward religion has brought people to worship, it has also made them scrutinize the church as an institution with a more critical eye because they are seeing its value in relation to these moral, social and political aspirations of today. They measure their religious institutions by a standard of secular service. Then they note faults in their divisions and rivalries of church and sect which seem to mirror the very faults in our social order.

Religion appears not to be leading us out of our wilderness. Hence, some turn away after their initial turning toward the church—they are disappointed in their hopes. Yet they still cherish those personal and social values for which organized religion has stood and so they join the ranks of those who call for teaching of the truly "common faith" (in the language of John Dewey), the faith in democracy. They look to a purely secular education to accomplish this purpose. In their eyes the educational institutions of the modern world have not as yet enjoyed an authority that can corrupt, nor are they too tradition-bound for new ideas to gain ready access to them and they are able to make the necessary adaptation to changing conditions. Many people are thinking in this vein and they place their highest hopes upon a secular, moral and social education which they, for their part, urge with an almost religious fervor.

It is worthy of note that all the various opinions which we have been considering are likely to be charged with strong emotion. Moral indignation inspires the concerted drive against discrimination and inequality in our society. The abhorrence of all forms of the hate which makes for war invigorates the conviction that education should serve the cause of world peace and community. Even anger and suspicion play a part in the resolves of those who will nowadays have none of the traditional religion but who insist, with their own ardent zeal, upon an education without any explicit religion in it. All these feelings combine in a conviction, which is general, that some thoroughgoing remedial

action for the various faults in ourselves and society is urgently necessary. Out of all this melange of public opinion there seem to come these conclusions—that all men ought to learn a faith in democracy and that education should serve as the handmaid to that democratic faith.

Education as an Instrument of American Foreign Policy

Before we actually have any discussion, however, about the best *way* for education to serve the nation and democracy, we find that it is already impressed into service. As the international scene becomes more alarming, due to the obvious deterioration in the diplomatic relations of Russia and the western democracies, we seek strength through union and common action. The obvious way is to join in outward alliance, as in the Atlantic Pact. But we know enough not to trust simply to military pacts and alliances. We realize that nations will only stand together to meet their trials when they cherish the same things and are united thereby in a mutual appreciation of each other. In this regard our Inter-American Agreements have been an experimental venture along new lines.

We are learning that education can help produce understanding, not by propaganda which is self-righteous, thrusting our views upon other people, but by genuine interchange. This is not an exchange merely of what is on paper or of information and knowledge in reports or books. It is what takes place when those persons who are working on present problems in science, philosophy, medicine, law and other fields of inquiry and research actually visit each other, and even more, participate in some common studies from which all parties benefit. This is the spirit of the enterprise initiated years ago by private foundations like the Rockefeller and the Guggenheim foundations, and now being put into practice by the Department of State. By such methods of exchange, and not by any imposition of our own ideas upon others, we may knit a fabric of friendly relations at the intellectual and cultural level. This is how "American education," one spokesman has said, "can promote international understanding."[7] In explaining this policy to a convention of

[7] Quoted from *Helping the World to Know Us Better* by Howland Sargent, acting Assistant Secretary for Public Affairs in an address delivered before

business men engaged in foreign trade, the speaker was careful to distinguish between economic penetration and a true intercultural exchange where we respect the liberty of mind and the independent judgment of others. But the speaker introduced the subject and interested his hearers in the value of education internationally by the following reference to the conflict which is ever-present in our consciousness. "The U. S. Government is currently engaged in decisively defeating a powerful effort to destroy our way of life and at the same time preserving the peace of the world. It is because we hope, despite all the difficulty and dangers, to win this all-important struggle by peaceful means that education is one of the most effective weapons at our command."[8] Thus, education is to serve as an instrument of American foreign policy.[9] It is part of the total "defense of America."

Dangers lurk in this conception of the role of education. If the spokesman of the government found it so necessary to caution hearers who were present against misconstruing this purpose in too militant a sense, what is to be expected when people frightened and excited about the "struggle" between democracy and communism hear the words "weapon" and "command"? It is very easy for persons in such a frame of mind to regard education as merely a "weapon" of war and as much at "command" as military forces are. Is this the way it is to "serve" the nation and what the nation cherishes?

Education for Loyalty

There is an even more dangerous assignment of duty for education. It has been noted by many observers that we are suffering spiritually from an inner conflict and inconsistency due to the condition of insecurity and fear which besets us as well as

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the National Foreign Trade Convention, New York City, November 8, 1948. *The Department of State Bulletin*, Vol. XIX, No. 491. November 28, 1948, pp. 672 and 676.

[8] *Op. cit.*, p. 672.

[9] On March 17, 1949, The Educational Policies Commission of the National Education Association announced "that it would publish policy recommendations soon on how United States schools should help 'win the cold war against the Soviet Union.'" The "intent," more particularly, is "definite implementation to the United States foreign policy." Report by B. Furman in *The New York Times*, March 18, 1949.

the other nations of the civilized world. While we seek constructively to promote trade, recovery and better understanding, at least in Europe, we are busy arming and preparing for a possible conflict which, if it were to occur, would rend and destroy much of what remains as civilization. It is hard to live with such opposite purposes in mind, with efforts for peace and for warfare at the same time. Most of us do not see how to remove that inconsistency. There appears to be no way of changing, by anything we alone can do, the policy of those who believe in communism.

Our proper role seems to be to stand firm against any assault on the independence of the other nations that are willing to settle their claims and their differences by peaceful procedure. Yet there is the fear that despite that clear showing of our position some reckless step might be taken by the opposing party which will precipitate war. The best we hope to do at this critical juncture is to keep cool and to see that our own foreign policy, or the policy of those who speak for the public, shall not be provocative or misleading. But such self-restraint is very unsatisfactory, for the emotions that are stirred up clamor for positive action: we want "to do something." And now one outlet has been found through which the full charge of the present emotional tension is being vented. There is the enemy within, the communist and the near-communist and the alleged or suspected communist. An apprehension of danger thus close at hand has absorbed into itself the fears and the frustrations over the *external* situation. Here, at least, is something for us to do: to stamp out treason and to oust from all places of office or influence anyone whose activities are believed to be subversive of American democracy. Hence the requirement in labor legislation that every officer of a union shall declare himself and disavow communism. We have to be absolutely sure, too, of the loyalty of all citizens without exception.

The temper of mind here tends to be undiscriminating and not at all tolerant of those honest qualifications of their belief which individuals always will have about a public creed. For the democratic faith, the demand is, must be full and unreserved without any personal form of the declaration of one's allegiance.

One formula must be used, and no argument allowed. What is required of everyone is an outright unquestioning, all-American faith. The first recourse has been to secure this loyal faith by act of law but the limits and even the futility of such enforcement are apparent. By tradition, and especially through their experience of prohibition, Americans know that laws cannot control opinion and belief. So there must be another sort of recourse for loyalty, and education is now receiving this mandate to teach and instill it in all the youth of the land.[10]

The Demands upon Education and a Warning

"Our nation," wrote Milton in the revolutionary crisis of his time, has "extreme need of a better education."[11] The people of our country are now conscious of a similar need, and in various phases of our national life, and they feel increasingly, too, that our need is "extreme." Accordingly, they are making those definite demands upon education which we have here noted.

The primary demand is for more effective and moral education. This is the immediate consequence of our reflection upon the last war, for though we have been chiefly remembering the inhumanity and the warped mentality of former enemy nations, we are still aware, too, of our own need of a better education. The primacy of a moral education is entirely in accord with the whole humanistic tradition of our western civilization. Socrates, Plato and Aristotle of old were all agreed that education is needed to make men "just" so that they will actually practice all the social virtues. But this moral purpose of education must take a very special form in our own society because we have certain modern moral values that define what we mean by "right" or "just." We particularly want to see men treat each other as equals, that is, as persons who have equal rights to life, liberty and the pursuit of happiness. We are now keenly aware of the extent to which this principle is violated and we turn to education for help in curing the habits of prejudice and discrimination

[10] It is reported in the press that the United States Office of Education has in preparation directives for teachers in a "zeal for American democracy" program. Report by B. Furman in *The New York Times*, March 18, 1949.

[11] John Milton: *Letter on Education*, 1644.

against others on grounds that have nothing to do with their inherent worth or with their real usefulness in society. The desired education must be in moral attitude as well as in understanding the actual interdependence of men in any community. The same lesson, so to speak, of human interdependence and mutual respect for rights is needed if the nations of the world are to have a more peaceful existence.

The demand upon education takes on a progressively urgent character as people become convinced that education should be wholly devoted to "a democratic faith." Here the tempo increases, and emotion with it, especially as the international situation seems to get beyond control and our fears of danger and war mount. Then with our eyes on war, much more than on possibilities of peace, we link arms with allies for greater strength and we assign education a useful part in the struggle, as a means of cementing our cultural unity. Thus, education is to have a role even in our foreign policy. Such employment of it encourages people to think of it as simply an instrument in national policy, as if it had no larger purposes of its own to achieve. It is rather to be assigned tasks according to the exigencies of the moment as interpreted by the government. The latest state of the demand is reached when the public, aroused, frightened and clamorous for action against communism, wants to order education to show "zeal" for America and to train men in loyalty as that is understood in a moment of crisis and excitement.

There can be little doubt that there is such a mounting wave of opinion about the functions of education in our democracy. Meanwhile, the schools, colleges and universities are working on their "postwar world" schedules—for the most part following the traditional theory of liberal education. They have contented themselves with offering some fresh arrangements of the customary studies and better programs for the unity and relationship of learning in the experience of the student. However, they do have a growing apprehension over the signs of imminent control by government over the purposes of education through the power of the purse. They are warning the public, once more, of the danger to education as a free institution. They are cognizant of the trend of opinion about the goals of education and

they often seek to assure the public that they are providing for faith in democracy and the American way of life. But the people are still not satisfied that this is the case and a warning of danger has come from the president of the Carnegie Corporation, Mr. Charles Dollard, in his report for 1948. ". . . the layman is by no means out of order when he questions whether the schools, colleges and universities have taken a constantly affirmative attitiude toward the basic American values—responsible freedom, tolerance, government of laws rather than of men, the primacy and integrity of the individual, recognition, encouragement and reward of talent and initiative . . . the situation is the more serious because it has arisen in a period during which the decline of organized religion has left education as a major force for cohesion in our society and . . . when the (western) tradition is under open attack."[12]

Education: a Problem for Philosophy

The wheel has turned full round since 1942 and we are back again with education in jeopardy in a war *milieu*. The danger today is very different from what it was. Then, we feared an utter neglect of "the humanities." Today, we should be concerned about the intended use, or misuse, of liberal studies. They are now deemed vital to the formation of the beliefs and values of the nation in a time when these are seriously endangered. They may become part of a program of salvation. So regarded they can quickly lose all that the term "liberal" means. What is taught will be prescribed. Independence of thought will be treason and irreligion alike. Where will freedom be, and democracy, too—which has no value without freedom?

At such a juncture a philosophy is called for. With all those different demands and needs of the nation, what is the one thing needful, the purpose in which all the particular ones are reconciled and consistent? If we yield to each demand as it is made and shape the policy of education to it, can we be sure that what is undertaken in one case would not nullify or spoil what is desired in another? The passionate desire for national loyalty, for

[12] Annual Report of the Corporation for year ended September 30, 1948, privately printed and distributed upon request, by the Carnegie Corporation.

example, might easily produce a state of mind and feeling which would prevent our nation's taking *any* part in the making of a wider international community. It is the business of philosophy to find one policy for the whole of what is wanted, that is, a clear and adequate principle which will work out to a complete satisfaction of our purposes.

And Freedom

But more than that, it is incumbent upon us to look beyond the urgencies of the immediate situation and to judge by reference to wider demands of life and civilization which we may be temporarily ignoring. We have so far been seeing democracy as a faith, an embattled faith, threatened from without and inadequately practiced within, since the nation tolerates the inequality of discrimination. All our thought has been about the strength of the faith and its cause in the world. But what has happened to the idea of personal liberty and freedom? It was once the inspiration of democracy, the words that lifted the spirit and conjured forth the efforts of men to make a civilization worthy of man. Our philosophy must take just as good care of the freedom as of the faith of democracy. Is the call for individual freedom going to be heard only from the mouths of those who are especially interested in free enterprise?

Jean Jacques Rousseau, once called by the critical David Hume the "philosopher of Geneva," said about the conditions in his own native land: "The democratic constitution is certainly the masterpiece of the political art; but the more wonderful it is as a system, the less easy is it for any and every one to see into its meaning."[13]

Not all who cry "democracy, democracy" have the needed insight. Democracy is still a problem, as it was for Rousseau. And that which we are to teach to all comers, we must first learn ourselves, both in the clear thought of philosophy and in courageous practice in our lives.

Philosophy and education are both devoted to the good life for man. There is no nobler enterprise of mankind than such

[13] *Lettres de la Montagne,* quoted in *J. J. Rousseau: Moralist,* C. W. Hendel, Oxford University Press. Vol. II, p. 230. 1934.

concern with the supreme values of human existence. With that high responsibility, however, should go the "philosophic freedom" and the "dignity of learning" of which Milton spoke in his great defense of liberty in the *Areopagitica.* When men are free both to seek and to learn, they find truth that they will deeply believe. That is the way they acquire moral and political principles which they really understand and know how to practice, each one for himself. These democratic principles are of more account, in the long run, than the state or even the will of the public at a particular crisis. These are the real norms by which a free people will judge of the success or failure of their particular form of democracy. And if we ourselves are to win a better world, we must allow philosophy and education freely to lead the way to its discovery. But merely to conform to pressures from every quarter is to degenerate from the essential spirit of a free and democratic people and to make no advance toward our goal.

UNIVERSITIES IN CRISIS

VIRGIL M. HANCHER

PRESIDENT, STATE UNIVERSITY OF IOWA

I RECALL an occasion on which a famous English economist at the beginning of an address to the members of the Economic Club of Chicago expressed the hope that it would not be inappropriate to address them on the subject of *Economics*. I trust that it will not be inappropriate for me today to address this university audience, and particularly this graduating class, on the subject of *Universities*. In doing so, I shall reverse the usual role of commencement speaker and commencement audience. It is traditional for commencement speakers to give solemn words of advice on the best ways of getting on in the world or in bringing to solution all the world's apparently insoluble problems. I shall present you today with no formula for solving the world's ills because I have none, and while foresight is among the highest manifestations of intellectual power, we should be mindful of the limited capacity of even the wisest among us to see far into the future. Neither shall I attempt to advise you about getting on in the world. Instead I shall solicit your aid for a broader and deeper understanding by yourselves and by society, as a whole, of those great organizations and instrumentalities which are called universities.

You are the product of a university. Although universities are among the most significant of the institutions that make possible our twentieth century civilization, they are, I venture to say, among the least understood. Because you will leave here today as university graduates to take your places in society, inevitably you will be the interpreters of universities to that society. You cannot escape that role, even if you desired to do so. It is important, therefore, that you know the thing you will be called upon to interpret.

NOTE: Commencement address, University of Southern California, June 11, 1949.

The urgency of correct interpretation and understanding cannot be exaggerated, because universities throughout the world are in a time of crisis. In the USSR and its satellite countries and in China, universities as agencies for the discovery and transmission of truth and learning—as we define those terms in the Western tradition—have disappeared or are threatened with imminent and apparently unavoidable disaster. In Japan, Italy, Germany and other war-torn countries, the devastation has been so great as to alter fundamentally the functions which universities can perform and the influence which they can exert. Only in South America, in the Scandinavian countries, in the nations of the Commonwealth and in the United States do universities appear to retain a semblance of their former functions and influences. And a closer examination will show that in many countries even that semblance is more apparent than real. Let us turn to the universities of our own country to see the factors that tend to place them, too, in a state of crisis.

Universities, as they have developed in this country, are complex institutions composed of a varying number of professional, technological and graduate colleges, schools and departments clustered around an undergraduate school or college of the liberal arts and sciences. While there are wide variations in the growth and development of universities and in their size and quality, it seems a safe generalization to say that their similarities are greater and more numerous than their differences in all respects save those having to do with their sources of control and their sources of funds. Here they divide into two great groups—on the one hand, those which are privately controlled and privately supported and, on the other, those which are publicly controlled and publicly supported. It will be profitable to regard for a moment the problems of each great group.

That the so-called private universities face great difficulties is a matter of general knowledge. War and its inflationary aftermath have caused educational costs to increase at a terrifying rate. At the same time endowment incomes have declined, and charges for tuitions and fees have mounted to the point of diminishing returns. Moreover, there is danger that education at the university level may become the privilege of the rich and the

well-to-do. High income and estate taxes have diminished the resources of potential donors, besides shriveling on occasion the potential donor's will to give. As the accumulation of great fortunes becomes more difficult and their dissipation becomes easier, the plight of the privately endowed and controlled university is not a happy one. The problems are apparent—the solutions are obscure.

Now in such a setting it may be thought that the publicly supported university is indeed the favorite of fortune; but this, I submit, is a superficial deduction from the facts. The publicly supported university also faces difficult problems. Few things in the last twenty-five years of our national life have been more spectacular than the increasing demands for public funds, and the generosity with which public funds have been appropriated. But the demand has increased faster than the supply—and competition is the result. Within the past quarter of a century, we have built up huge demands for public funds for good roads, for state aid to secondary and primary school systems, for old age pensions—a subject *not unknown* to the people of California—for aid to dependent children and for the social services in all their manifold aspects. In the midst of the multiplying claims of these new services, there is danger of forgetting the significance of the older, long-established departments, agencies and institutions, among them the state universities, which have served the states for many generations. If they are properly evaluated, the institutions of higher learning will be adequately supported. But, if the demands upon the public funds are allowed to develop without appropriate evaluation, if emotion and hysteria are allowed to prevail over cool judgment and long-range thinking, higher learning may suffer in a general competition for the tax dollar. Here, again, the problems are apparent—and the solutions are obscure.

Because the future of all universities is at stake in these troublous times, I charge you to make the welfare of universities an object of your concern. Quite naturally and properly the welfare of your own great university will be your first concern, but after that, the welfare of all universities must be your concern.

Why do I lay such a charge upon you? Why—in the midst of

the twentieth century in a country rich beyond the dreams of ancient Midases—should it be necessary to lay such a charge upon you? It is necessary because in this as in a hundred other aspects of our common life we have lost sight of the ideas and the instrumentalities without which our civilization could not exist. We take our good fortune for granted. We have forgotten to re-explore the underpinnings of our professed beliefs. We do not clearly know the things in which we believe or why we believe in them. We declare our faith in freedom of religion, freedom of speech, freedom of the press, the right of assemblage and the right to petition for a redress of grievances. But do we really believe in these things? What do they mean to us? Are they merely words on the tips of our tongues, signifying nothing, or do they stand for ideas which we can define and express, ideas in which we believe, ideas which we shall assert and defend, ideas for which we shall die, if need be? Similarly, have we any clear conception of the functions of universities? Do we believe them to be an indispensable part of twentieth century civilization? *What are the functions of universities which make them indispensable to our civilization?*

Obviously, it is impossible on this occasion to review the many functions which universities perform. Therefore, I shall limit my discussion to three great functions: universities *transmit* knowledge; they *increase* knowledge; and they *interpret* knowledge.

First, let us consider universities as agencies for the *transmission* of knowledge. In this task, the university is one of many agencies,—the home, the church, the school, the college, the library—which endeavors to supply the growing child with the facts and the techniques necessary for satisfactory living in a complex society. There are few things taught in a university that cannot be learned elsewhere. Formal education is designed to foreshorten human experience. It strives to bring each succeeding generation up-to-date with respect to all that is past, so that it may feel at home in the world. The same thing may be accomplished by other methods, but the merit of formal education is that it usually achieves the result by the quickest and most economical means. And the university is the capstone of

the educational system. It is the institution which not only provides the student with the higher liberal and scholarly studies, but it provides—and is now almost the exclusive agency for providing—the professional, specialized and technical education without which the work of the world could not be carried on. Medicine, law, dentistry, engineering, commerce, journalism and many other professional fields; physics, chemistry, psychology and many other specialized activities can hardly be undertaken without access to the great universities. In these areas the universities not only seek to transmit knowledge, but they also seek to give their students the capacity to use that knowledge effectively. They seek not only to impart the subject matter of the professions, but to give what we Americans call the "know-how", the means to apply it with skill and precision. Thus the transmission of knowledge is one of the great functions of our modern universities. So important has this function become that without universities it seems probable that we would lack the skill and knowledge necessary to carry on our political, social and economic activities at their present level. If the quality of our universities declines, so must the quality of our civilization decline. Universities are indispensable to the maintenance of our civilization.

It is well to remember, however, that the transmission of knowledge, important as it is, does not add one iota to the knowledge available for transmission. It leaves the world exactly where it was. It does not increase, it does not extend the field of knowledge. It is for this reason that universities perform their second great function. They undertake to *increase* our knowledge and to eliminate, as far as possible, those places where modern man, like the savages of old, must walk in superstition and fear through the Dark Unknown. With the development of scientific method and the growth of scholarly pursuits, man has refused to place boundaries upon his knowledge—and the results have been truly astonishing. The civilized world has been made over so that it would not be recognized by our ancestors—even our near ancestors—and change and acceleration are the order of the day.

Knowledge may bring its own perils and terrors, as in the fission of the atom, but it is also the enemy of superstition and

primitive anxieties. We now know that, when men die of starvation or of disease, it is neither a manifestation of the will of God nor of the machinations of evil spirits. In four centuries, we have tripled the average life span of men, increasing it from twenty-one years to more than sixty-five. The distance from Washington, D. C. to Los Angeles has been reduced from months to weeks to days, and now to half a day! Where once the expedition of discovery into the unknown was the result of sheer chance or, at the best, of trial and error, it is now plotted and charted with all the precision of a military attack—and often, may I add, with the same healthy respect for logistics!

We are committed irrevocably to the search for truth, because we believe that in the realms of the mental and the material, as well as the spiritual, a fundamental law of life was promulgated nearly two thousand years ago when a Great Teacher said, "Ye shall know the truth, and the truth shall make you free." We know that the truth has made us more free than men have ever been before from the fear of pestilence and disease and famine. And the end is not yet. We shall continue the search for truth. To what limits we shall go, no one can predict. What we can predict is that if we close our universities to the pursuit of truth or if we starve them so that they cannot seek it, we shall run the risk of returning to another Dark Age. We know enough to know that *we have just begun to know* the mysteries of the universe. We know enough about the *Atom* to know that we need to know more about *Man*. We must keep our universities faithfully committed to the *increase* of knowledge.

A third great function of a university is the *interpretation* of knowledge.

A few moments ago I referred to the fact that the increase of knowledge has brought problems with it—problems such as those arising from the development of the atomic bomb and the development of biological warfare. But it has also brought other problems, in that the very magnitude of our knowledge, the sheer mass of facts is so great that it is not accessible to the ordinary man, and often is beyond the range of information of even the wisest and most comprehending. That we are not in worse plight is due to the endeavors of the universities in interpreting the

ever-expanding fields of knowledge. The distinguished President of Harvard has spoken on the university as a community of scholars. With the great increase in knowledge in our day, this necessarily means a community of specialists, but it also means a community in which the specialists must seek to understand the specialties of each other and to interpret them not only to their fellow scholars, but to those outside the University community as well. The need for this interpretation is apparent in the issues presently confronting us in the control of atomic energy. How can we take effective political action unless the facts are correctly interpreted to us?

Wise men have remarked on the apparent futility of the action which digs gold out of deep veins in the earth, only to have it refined, cast into bars and deposited once again deep in the earth below Fort Knox. The increase of knowledge can hardly be justified if, after the effort is over, the results are to be published in books and pamphlets which are themselves to be lost in the caverns of great libraries. The interpretation of knowledge is necessary in order that it be made accessible to those who are not specialists in the field—to those who may be able to find applications for it in distant fields unknown to the specialists who discovered it.

The effective transmission and interpretation of knowledge provide hope that we may solve our problems, if we approach them with reason and good will. Reason and good will are not the most common attributes of our civilization. Passion and strife and conflict rank far above them in public attention. The sordid details of a triangular love affair, the trial of a murderer, the struggle for economic power, the licensed warfare of political parties obscure the fact that the correct answer to most private and public questions is to be found only when completely comprehensive knowledge is supplemented by reason and good will. The will to seek solutions, and the intelligence to find them, are sorely needed in the modern world. Whether, under the impact of distortion and propaganda and emotion accelerated by a thousand new devices of communication, mankind can recapture and retain a modicum of rationality is one of the gravest questions of our day.

With the accumulation of all the knowledge now available to us, with the ever-accelerating increase in knowledge and with an appropriate interpretation of knowledge past, present and still to come, we have at hand the means for fashioning a great society. It is characteristic of members of primitive societies to believe that they are the pawns of an inexorable fate. To avoid famine, flood or pestilence, they seek to placate their gods or to frustrate the workings of evil spirits. Modern man on the contrary seeks knowledge. He seeks to find the causes of flood and famine and pestilence, and to eradicate them. He seeks to harness the forces of nature and to make them work for him. Not content to be the victim of an inexorable fate, he seeks to forecast the future and to fashion the society in which he will live.

In primitive societies man stands in blind resignation in the presence of flood and famine and pestilence. At a later stage he seeks to alleviate the suffering that they bring. Later still, he seeks to prevent their violence. Finally, he seeks to control the forces of nature so that they become his servant and not his master. Thus man passes from fear and superstition, to understanding, and finally to foresight. Our present capacity to measure the future and to anticipate events is weak and unimpressive. We lack the social tools and the intellectual disciplines required for the exercise of foresight on any comprehensive scale. Even the wisest among us cannot foresee events with clarity and certainty beyond a very short time. Yet the capacity to foresee our future, to anticipate events and to control the direction of our development offers us our most valid hope for the future. It has a double aspect. It will enable us to anticipate evils and forestall them. It will enable us to devise and carry out programs of positive good.

It will enable us so to fashion our forms of government, our industrial and business life, our social organizations and our national and international relations that we and all men may have the maximum opportunity to achieve the good life, and not only to seek, but perchance to find, that truth and beauty and goodness of which the philosophers have dreamed. How can this come to pass unless somewhere in our society there can be men and institutions sufficiently relieved from the pressure of imme-

diate events and responsibilities that they, possessing a sound knowledge and understanding of the past and present, will have time to seek out the future amidst the confusion of the clamorous present? Where, except in our universities, can we hope to see such a task performed? This, it seems to me, is the last and the greatest function of our universities.

No one has pointed out the significance of universities to our modern world more succinctly, yet more comprehensively, than has Sir Richard Livingstone in *Some Thoughts on University Education* (pp. 7–8).

> If you wished to destroy modern civilization, the most effective way to do it would be to abolish universities. They create knowledge and train minds. The education which they give moulds the outlook of all educated men, and thus affects politics, administration, the professions, industry and commerce. Their discoveries and their thought penetrate almost every activity of life. The technique of the doctor and the miner, the pronouncements of the pulpit, and even of the press, the measures of government are dictated or at least modified by those distant nerve centres of intelligence, and on their health and vigour the well-being of the whole modern world depends. They add nothing to the amount of natural intelligence existing, but they refine and perfect what exists and fit it to serve purposes and take stresses which in its raw form it could not meet. Their influence is increasing and will increase unless there is a collapse of modern civilization.

You may well say: "True enough—this is all true enough, but what has it to do with me?" I have a job to get, a living to earn and a place to make in the world before I shall trouble my head about such things. Why should the future of universities be of concern to me?"

Some time ago I was asked whether or not I believed that we were educating too many people. My answer was that we are not educating too many people *unless we expect civilization to stop.* And universities are one of the great instrumentalities of our advancing civilization. If we place your interest upon the most personal level, I believe that the very jobs you seek are dependent upon the health and prosperity of our universities, and surely as our civilization grows more complex, and as the need

to understand and to direct its manifold activities grows more pressing, the indispensable role of universities will stand more clearly revealed than it does today.

Yet these great instrumentalities of our civilization—the universities—stand in grave peril today throughout the world. They stand in grave peril even in the United States. For the sake of yourselves, your children and your children's children, I charge you to make their health and vigor a matter of your first concern!

THE MISSION OF HIGHER EDUCATION IN THE UNITED STATES

EARL J. McGRATH
U. S. Commissioner of Education

THE mission of the colleges and universities of America is one of the utmost importance. These institutions educate the leaders of the various professions and other public services, and they prepare many American youth for the responsibilities of citizenship. I fear, however, that some of our countrymen do not fully understand what these institutions are attempting to do. The members of your organization have the heavy responsibility of interpreting the purposes of higher education to the public at large. This is an important service because even the graduates of these institutions, often enthusiastic alumni, are not fully aware of the important services which colleges and universities do, or can, render.

I would like to consider with you four functions which I believe constitute the mission of higher education in the United States. They are: (1) to train the members of the various professions and of other vocations which require formal education beyond the high school; (2) to perform certain service functions in the community at large; (3) to encourage research and to prepare scholars to extend the frontiers of knowledge; and (4) to educate youth to perform intelligently and responsibly all the activities of life in a democratic society.

On the achievement of the first of these objectives the prosperity of a commonwealth and the well-being of its citizens largely depend. Competence in the professions has increased as their members have had the advantages of formal education. The gains made during the past century in the diagnosis, treatment and prevention of disease, for example, have resulted largely from the institutionalization of medical education and research. Similar social benefits have come with the transfer of the education of other occupational groups, such as engineers, social workers and librarians, from practitioners to the universities.

Note: Address given before the Annual Convention of the American College Public Relations Association, Washington, D. C., April 28, 1949.

May I interject here an expression of pleasure on my part that the Office of Education, in cooperation with the American College Public Relations Association and other educational and professional organizations, is studying the problem of the academic preparation of individuals desiring to enter the field of public relations. Preliminary work is now going forward and at an appropriate time an announcement will be made about the formation of an Advisory Committee on Education for Public Relations, which we hope will prove of value in thinking through the best ways of preparing for this new profession.

Public recognition of the value of professional education is amply shown by the increase in the number and variety of professional schools. To the early courses of study in medicine, law and theology have been added dentistry, pharmacy, engineering, agriculture, education, business administration and others, and these instructional units are constantly being subdivided into more specialized branches. In the achievement of this first objective of higher education—training future members of the occupational groups requiring advanced education—the American university has been signally successful.

A second function is assuming increasing importance. This service covers a variety of activities including extension classes for adults, casual lectures for civic organizations, occasional investigations for industry, farming and public agencies, and general advisory services for public and private bodies. Schools of agriculture and engineering have developed these informal services most fully, but the work of other divisions is increasingly extended into the life of the community. Schools of journalism, for example, operate institutes and short courses for newspaper personnel. Departments of psychology make surveys of public opinion on matters of interest to the state at large or to various economic and social groups. Schools of social work, library science, commerce, public administration and law often render similar services of teaching or research which draw the universities and the communities which support them into closer and mutually beneficial relationships. Traditionally, especially in the more aristocratic European institutions of higher education, these services were not provided, but now they form a vital and

growing element in the American educational system, and in our democratic way of life.

The third objective is that of encouraging research and educating scholars. Research has often been concerned with matters close to the economic and social life of the commonwealth, and has accordingly added immeasurably to the wealth and the comfort of our people. The improvement in methods for processing metals, the development of economically superior breeds of animals and the experimental production of grain which flourishes in regions with little rainfall are examples of research which has benefited the supporting community and the entire nation. The value of such research is beyond calculation. The American standard of living has been raised, the comforts of life increased and the material well-being of our people so improved that we are in this respect the envy of other nations. But pure research is not neglected. Studies of no apparent immediate practical utility are made. Nuclear research is done, the boundless oceans of astronomical space explored, novels written and symphonies composed. There is little evidence that the pursuit of truth and beauty has been obstructed by an overzealous concern with practical things.

These investigative activities, both pure and practical, must, however, be intensified and more largely supported if institutions of higher education are to make their maximum contribution to American life. In the social sciences and the humanities investigations should be pressed forward with vigor and imagination, if we are to come to grips with the political, social and moral problems which now beset us. Research in all the fields of learning, and especially in the unexplored no-man's-land between the various disciplines, must be vigorously carried forward, for if the activities of scholars should cease, society would become static, disease would flourish, the mind of civilized man would atrophy, and biological forms with a more enterprising spirit would take over the earth.

The fourth major goal of higher education is to educate youth to perform intelligently and responsibly all the activities of life in a democratic society. The center of gravity, even in the liberal arts colleges, has shifted in recent decades from the student to

knowledge, from the education of the layman for the responsibilities of life to the education of the expert for the specialized activities of the library and the laboratory. Faculties have become preoccupied with research and the writing of learned treatises, the basis of academic advancement. Teaching young people how to live has become a matter of secondary importance. The view that the liberal arts should be the unifying and central element in higher education has virtually disappeared. The consequence of this excessive specialization is a company of so-called educated men who have no common intellectual ground on which to stand.

Under the influence of this philosophy our people have become highly competent physicians, engineers and social workers, but they have not gained in worldly wisdom. As Ortegy y Gasset has put it:

> Compared with the medieval university, the contemporary university has developed the mere seed of professional instruction into an enormous activity; it has added the function of research; and it has abandoned almost entirely the teaching or transmission of culture.
>
> It is evident that the change has been pernicious. Europe today is taking its sinister consequences. The convulsive situation in Europe at the present moment is due to the fact that the average Englishman, the average Frenchman, the average German are *uncultured;* they are ignorant of the essential system of ideas concerning the world and man, which belong to our time. This average person is the new barbarian, a laggard beyond the contemporary civilization, archaic and primitive in contrast with his problems, which are grimly, relentlessly modern. This new barbarian is above all the professional man, more learned than ever before, but at the same time more uncultured—the engineer, the physician, the lawyer, the scientist.

If higher education is to educate the leaders of the nation and prepare citizens generally for the trying responsibilities of life in the modern world, general education must be the essential component in the education of those who receive instruction beyond the high school. Institutions of higher education must prepare young people for life in a complex world that demands ever-increasing knowledge and wisdom. Training for citizenship must now be more broadly conceived, for whether we like it or not

America has moved into a position of leadership in the world. We must, as a people, be conscious of our international responsibilities and capable of assuming them. We cannot assume that the ability to understand world affairs will be acquired automatically in the activities of everyday life or even as a by-product of other instruction. International understanding must be a specific objective of instruction in institutions of higher education. The President of the United States considered this matter of sufficient importance to say in his letter appointing the members of the President's Commission on Higher Education that he hoped the Commission would concern itself particularly with the field of international affairs.

We must recognize that we have been successful in the areas of higher instruction which deal with the application of knowledge to the practical problems of life, the building of bridges, the improvement of sanitation, the nurture of crops, the preservation of food, the development of television and the creation of enormous industrial organizations. We have been less successful in the building of philosophic systems, the improvement of morals, the nurture of spiritual resources, the preservation of peace, the development of character and the creation of great masterpieces of art and literature. Perhaps this is what should have been expected in an infant culture engaged in the enervating task of conquering a great continent, a culture in which the rewards of life quite naturally went to those whose wits provided relief from the crudities, the hardships and the frustrations of life close to nature. The universities of this nation now have the responsibility to promote and encourage fundamental investigation while, at the same time, educating our young people not only for the trying responsibilities within our own borders, but also for citizenship in a troubled and restless world. The recent war demonstrated that the colleges and universities have tremendous capacity for adapting their programs to the needs of a national emergency. In a very real sense a larger emergency now exists in which the values for which these institutions through the ages have stood and fought are in jeopardy. They must have the vitality to adjust their programs and purposes to those new political and social conditions.

These, then, are the objectives of higher education in the United States. Two of these purposes have been substantially realized in the development of the schools which train the members of the professions and the managerial occupations, and in the teaching and research activities which meet the day-by-day needs of the supporting constituency. The other two objectives, the encouragement of research and the training of scholars, and the education of youth to perform intelligently and responsibly all the activities of life in a democratic society, have not been as fully achieved—especially the latter. What is required at this juncture in American life is a studious reconsideration of these two latter objectives of university education and a critical analysis of the policies and practices which make their full attainment impossible.

I cannot conclude this discussion without referring to the educational activities of the Government as they relate to your institutions. The various departments, agencies and bureaus of the Federal Government have been intrusted by the Congress with the performance of specific objectives which our democratic society has deemed worth-while. The familiar Cabinet Departments of Agriculture, Labor and Commerce and the independent agencies, such as the Federal Security Agency with its charter in the fields of health, education and social security, have relied upon institutions of higher education to get important jobs done. You are no doubt amazed at the complexity and scope of the multitudinous Federal programs intrusted to the colleges and universities. For example, Federal research grants have doubled in the past two years. The whole series of atomic energy programs in higher education has come into existence in recent years. Mr. Emery Wine, who will speak to you in a few moments, will tell you more about these many and diversified educational programs* of the Federal Government.

These programs are complex and difficult to identify because they are often an integral part of the operation of a particular Federal agency and thus are not considered as being primarily educational in nature.

Obviously, there are both assets and liabilities in such programs for institutions of higher education. Not all institutions, how-

* See following article.

ever, should attempt, or expect to participate in, all varieties of government educational projects. It will be advantageous for some institutions to undertake some types of educational projects, and disadvantageous to undertake others. It seems to me that, as public relations officers, you have an important role in assisting your presidents in keeping their institutional purposes clear and in maintaining a clear focus upon their objectives. They must weigh and balance various types of educational demands both from the government and from other agencies and organizations if they wish to fulfill their important mission. They cannot be all things to all men.

Institutions of higher education are challenged today to make constant study and evaluation of their responsibilities and their programs. Higher education is dynamic, not static. It must find a way to accomplish the expanding desires of our democratic society. If higher education fails, society will use other instruments, as in times past. I, for one, have every expectation that the American colleges and universities will fulfill their mission.

FEDERAL PROGRAMS OF HIGHER EDUCATION

EMERY C. WINE
FISCAL ANALYST, U. S. BUREAU OF THE BUDGET

THE Federal Government has always had a vital interest in education. The ordinances of 1785 and 1787 gave one section of each township in the Northwest Territory "for the maintenance of public schools within such township" and 80,000,000 acres of land were actually granted under those ordinances. From the earliest period of American history, the government has given financial assistance to colleges and universities. In the early days, such assistance was intermittent and granted for individual institutions.

It was not until 1862, with the passage of the Morrill Act, that the Federal Government initiated a program of subsidizing specific programs. This Act, which gave each State specific grants of land, provided that the income from the lease or sale of such land should be used to develop and expand education in "agriculture and mechanic arts." Later, by legislation supplementing the Morrill Act, other fields were added to those subsidized and provided through the land-grant colleges. Since 1890, a continuing proportion of the current operating budget of these institutions, now totaling 69 in number, (17 of which are devoted to the education of Negroes) has come from the Federal Government.

The present programs and policies of the Federal Government directly affect every institution of higher learning. Hundreds of institutions are participating in educational, research and training programs financed by the Federal Government and many more benefit from provisions for tax exemptions of a stipulated percentage of personal or corporate income given to educational institutions and the corporation tax exemption of public and non-profit institutions.

The numerous educational programs of the Federal Government in the field of higher education which are financed by fifteen agencies and departments are highly specialized in character.

NOTE: Address given before the Annual Convention of the American College Public Relations Association, Washington, D. C., April 28, 1949.

Generally, these programs are designed to further the major function of the agency by stimulating training and research in the agency's field of interest or by assisting the agency's "clientele" to further their education. There is, presently, no Federal program for the general support of higher education.

Most of the Federal programs operating in the current fiscal year fall into three broad categories: (1) aid to special groups of individuals, and individuals in special fields of study, (2) annual grants to particular institutions for special purposes, and (3) grants and contracts for research, including funds for the construction of research facilities.

By far the largest amounts of Federal funds in the current fiscal year for programs in higher education are for the purpose of providing education and training to individuals. I am sure you are thoroughly familiar with the veterans educational programs under P.L. 346 and P.L. 16 both of which are designed to serve a special group. It should be noted, however, that the program under P.L. 346, which has made it possible for large numbers of young people to continue their education at institutions of higher learning, is the only major Federal program of aid to individuals in which the individual has freedom of choice both as to curriculum and institution.

The total number of individual veterans who have entered schools of higher learning from the beginning of the programs in fiscal 1945 through December 31, 1948, is 2,022,863. It is estimated that 800,000 individuals will attend universities and colleges under these programs in the present academic year. While the greater part of the cost of the veterans educational programs is for subsistence payments to individuals, funds paid to institutions of higher learning for tuition, fees and books will be approximately 300 million dollars this year. The veterans educational program reached its peak in fiscal 1948 with a total enrolment of 1,245,302 and will, if economic conditions remain the same, rapidly decline after this year.

The Federal Government recognizes the increased demand for highly trained personnel. The extent of the shortage in the physical and biological sciences has been set forth in the Bush report, "Science, the Endless Frontier," and more recently in

the reports of the President's Scientific Research Board and the President's Commission on Higher Education. In certain fields, fellowships have been authorized to assist in meeting this need. About a thousand Federal fellowships at the graduate and post-doctoral level are available this year through the Atomic Energy Commission and the Public Health Service in the physical, biological, medical and related sciences. These fellowships are related, of course, to the special needs and interests of the Federal agencies authorized by the Congress to make grants for this purpose.

The Atomic Energy Commission fellowship program is administered by the National Research Council but the Public Health Service awards are made directly by the service to the institution or the individual. The usual fellowships range from $1,200 annually up to $3,600. A very small number of special awards are available through the Public Health Service above the $3,600 level for persons of proved ability.

Several Departments, including State, Treasury, Commerce, the Federal Security Agency and the National Military Establishment, are authorized to provide in-service-training for their personnel at regular colleges and universities. A limited number of individuals are chosen by the Agencies for advanced study for a period of twelve to eighteen months, usually at the graduate level. These programs, even more than the fellowship programs described above, are designed to meet the special needs of the government agencies, rather than the more general need for highly trained personnel. A much larger number of Federal employees are assigned to take short intensive courses often on a part-time basis. These courses vary in length and are conducted either on or off campus. In this connection I should also mention the graduate schools of the Department of Agriculture and the Bureau of Standards.

For a number of years, Reserve Officer Training Programs have been conducted at colleges and universities at the undergraduate level. It is estimated that 135,000 individuals will be enrolled in these programs this year, most of them in the Army and Air Force. Of this number, approximately 30,000, who are at the Junior and Senior class level, receive a nominal payment averaging $250 annually.

Following World War II, the Navy established the so-called "Holloway Plan" under which more than 5,000 individuals are receiving, this year, full tuition, fees and books and an allowance of $50 per month. These individuals are required to take approximately one-fourth of their college work in fields required by the Navy, and are under contract to serve two years in the Navy following completion of their college training. Such a program, of course, goes considerably beyond the scope of the traditional ROTC program, and amounts, in fact, to a Federal scholarship program for the purpose of training individuals for a highly specialized field.

In general, Federal programs for assistance to individuals, exclusive of the veterans programs which are of a temporary nature, consist of pre- or in-service training to meet the needs of specific Federal agencies, and a limited amount of fellowship aid at a high level to meet the demand for personnel in certain specialized fields in which the agencies have a particular interest. Except for the exchange of persons programs with foreign countries, there is no major Federal program at the present time which provides aid to individuals without reference to occupational goal, or past or future service in the National Military Establishment.

It has been estimated that there are more than 27,000 foreign students, professors and research scholars in American colleges and universities this year, of which only a few hundred are financed by the Federal Government. Programs for this purpose authorized by the Smith-Mundt and Fulbright Acts are operated through the Department of State in cooperation with a number of Federal departments and private organizations. In addition, a small number of American students, research scholars, professors and specialists will work this year in universities and colleges of foreign countries. Over 5,000 American veterans are studying abroad under the G. I. Bill.

The second general category of Federal programs in the field of higher education includes a limited number of annual grants to particular institutions for special purposes. These programs include funds for the general support of the land-grant colleges, the agricultural extension service and grants through the Public Health Service for teaching in the fields of mental health, cancer

and heart disease. In fiscal 1949, approximately 40 million dollars will be expended by the Federal Government for these purposes.

Probably the most significant Federal activities in terms of their long-range effect on higher education are the Federal research programs carried on at colleges and universities. A dozen agencies and departments will in the current year finance research activities in cooperation with approximately 175 institutions of higher learning. Funds for this purpose in 1949 approximate 100 million dollars, exclusive of the Atomic Energy Commission projects at the Argonne and Brookhaven laboratories. With the exception of the veterans programs, the area of Federally financed research by various agencies at colleges and universities represents the largest single expenditure of Federal funds in education at any level.

The academic fields most affected by Federal research programs are the physical, biological, medical and engineering sciences. While some of this research may be termed basic, a large part of it is applied and developmental research. Hundreds of graduate students are assisted in continuing their education by being employed as assistants on these projects. In addition, the research projects afford an opportunity for graduate students, whether or not employed on a project, to carry on research in connection with meeting requirements for advanced degrees.

You are fully aware, I am sure, of the immediate effect of these programs on the facilities, faculties and administration of the institutions. The increased amounts of funds from all sources for research at colleges and universities, so much of which is for applied and developmental research, inevitably are having a profound effect on the long-range development of higher education in this country, the extent of which cannot be fully evaluated at this time.

The response of the universities and colleges to the needs of the Federal Government in these fields has been enthusiastic and the benefits to institutions far-reaching. However, research at colleges and universities financed by the Federal Government has sharply changed the emphasis in many of these institutions. A preponderance of this research is rather far removed from the traditional educational and cultural objectives of American in-

stitutions of higher learning. In order to avoid a serious imbalance in the university programs, serious consideration must be given to the best means of maintaining the proper measure of support in the various fields of study.

Other programs of the Federal Government in the field of higher education not described above include the Maritime, Coast Guard, Military and Naval Academies, substantial grants to Howard University, the donation of surplus property by the National Military Establishment and the disposal of real and personal property by the War Assets Administration.

To summarize, there is no Federal program of general financial aid for higher education. Although the Federal programs are numerous, they are generally designed either to further the major function of the agency financing the program or to provide advanced training for special groups of individuals.

Both the type of higher education programs financed by the several Federal agencies and the resulting impact on the colleges and universities reflect the peculiar interests and purposes of the agencies. It is readily apparent that the relationships of the Federal Government to the institutions of higher learning are piecemeal and that there is need for a comprehensive policy. We should deliberately choose the course we wish to follow, not for the short run, as we are doing now, but for the long run. If we consider carefully our long-range objectives, we may well discover that our common purposes can be served better by a small number of very broad programs than by a large number of special-purpose programs.

CAN OUR 1,160 GIFT-SUPPORTED COLLEGES SURVIVE?

Yes, says an executive in fund-raising, who offers a program for their success.

PAUL H. DAVIS

VICE PRESIDENT IN CHARGE OF DEVELOPMENT, COLUMBIA UNIVERSITY

EVERY one of America's independent colleges and universities is now staggering under its financial load. Many persons have predicted that they cannot survive but the fact is that only one, Rutgers University, has given up its independent status to become a tax-supported state institution.

The others have clung to their independence and now are filled with renewed courage by the surge of major gifts and bequests which have come in the postwar years. The surge has brought the testamentary gift of Eugene L. Higgins of some $34,000,000 for Columbia, Harvard, Princeton and Yale; a letter from John D. Rockefeller, Jr. to Dean Donald David of the Harvard School of Business offering a matchable $5,000,000; a gift of $1,000,000 from Alfred P. Sloan, Jr. to the Massachusetts Institute of Technology; and a gift of $2,000,000 from Paul Mellon to Yale University.

In addition to the large gifts, there also have been many moderate sized and small ones. When the report totals are in, it is probable that 1948 will have been an all-time high in the total number of dollars given and in the total number of donors to independent educational institutions.

The bulk of these gifts have been concentrated in just fifteen or twenty of the independent universities and colleges. Lovers of democracy recognize that all of the independent institutions are important. They are important because of their large number and because of their diversity of type, size, location, emphasis, method and selection of students and faculty.

This diversity is shown by contrasting a few—Yale and Mills, New York University and Rollins, Antioch and St. Johns, Notre Dame and Princeton, Vassar and Stephens, Earlham and Pennsylvania, Reed and Baylor, Bates and Chicago, Santa Clara and

Washington, Rice and Radcliffe, Blue Mountain and Harvard. Each is serving America with a freedom of its own, which is not directed by state or central government. Clearly, each is important, and most Americans are sympathetic with the faculty, alumni and friends of the institutions who are asking: Why don't we too get gifts? What magic does Harvard have to attract gifts? How does it happen? Why are some institutions so lucky?

The answer is that it does not just happen. It is neither luck nor magic.

For example, the development program of the Harvard School of Business was created over 25 years ago in the active mind of the then Dean, Wallace Brett Donham. Dean Donham, ably assisted by President Abbott Lawrence Lowell, nurtured the plan. Day by day, week by week, and year by year, it was gradually brought into fruition. Dean Donham's successor was trained to carry on the plan and to get the results which now appear to some to be of magic complex formula. And although in some aspects the formula is a complex one, yet in the main it is one of extreme simplicity.

The gift procurement programs of Harvard of the East and Chicago of the Midwest look quite different, and that of Stanford of the Far West appears different from either. A more careful observation will disclose that in each of these programs there are fundamental factors—denominators of success—which are common to all. These same fundamentals were used by Presidents Robert A. Millikan of California Institute of Technology, Ray Lyman Wilbur of Stanford University, Walter Dill Scott of Northwestern, Harold W. Dodds of Princeton, James B. Conant of Harvard and by the most skilled men working behind the scenes—such men as Thomas A. Gonser, formerly vice president in charge of development at Northwestern, and George A. Brakeley, vice president and treasurer of Princeton.

These fundamentals change with the conditions of the time. The most current example of this change is the shift from the so-called Presidential Plan, which was successful in the 1920's. Under it the president, as an individual, stepped out and brought in the gifts. Probably the most successful example was Dr.

Nicholas Murray Butler, who brought tens of millions of dollars to Columbia University. Today that formula is no longer magic. It does not fit present day conditions. Basically, today's formula is similar to the formula of the nutrition experts who tell us that for buoyant health and long life there are a series of factors and that each factor has an essential minimum.

There follow the questions: What is the health chart for success in gift procurement? What are the factors? What are the essential minimums?

First, though, there are two surprises for a layman in gift procurement. They are: The important factors are not external—with the alumni or public or with publicity as is generally supposed—but are internal. And the development or fund-raising staff is not nearly as important as the merit of the plan or project which is to be presented. Those who think that their gift procurement problems will be easily solved when they employ a high-priced gift procurement staff or agency are doomed to disappointment.

To simplify the answers for the key questions on gift procurement there is included in this article a "gift health" chart which those familiar with educational affairs can apply to the institutions of their interest. It is designed to fit those institutions who have or intend to have a development program where gifts are continuously sought, rather than for those who are seeking their funds only by sporadic or high-pressure drives. The health chart lists twelve items, giving seventy-five possible points or "par" for the internal factors and twenty-five possible points or "par" for the external factors.

Before proceeding to an explanation of the use of the "gift health" chart, it may be well to discuss some of the features of the continuous program. The continuous program is not suitable for quick production, as it requires from seven to twenty years to attain full productivity. The development programs of both Harvard and Northwestern are now over twenty years of age. Princeton's is over ten years. The early days of their programs, as is the case with all continuous programs, were not only the hardest days but also the least productive ones. In some cases, the continuous programs have shown almost no results in the first two or three years. But for the long pull, the ten-year

and twenty-year average of the total of gifts, grants and bequests, the well-conceived continuous program in every case has exceeded the results of sporadic high pressure drive methods.

There are, however, a few continuous programs which have produced relatively quick results. Columbia University is one of these. A continuous development program was started on July 1, 1946. This was after the university had suffered a serious decline in gift support. The gifts of the decade of the twenties had averaged $3,200,000 annually; in the thirties declined to $2,200,000; and in the first half of the current decade dropped to $1,200,000. Columbia's gift position, relative to other universities, had dropped from 4th to 16th place. Installing the new development program, Columbia put into effect twelve basic factors and in three years' time Columbia's position as compared with other universities rose from 16th to 7th, and at the close of the last fiscal year the total of gifts was slightly over $4,000,000. This total is the highest that Columbia has achieved in thirteen years. Of course, it is too soon to be absolutely certain that the down-trend has been reversed but it is certain that all indicators so predict.

Some will ask: Isn't Columbia's position unique in that General Dwight D. Eisenhower is responsible for these results? Of course, the answer is yes; but it is a qualified yes for there are the other factors also. In fact, the "gift health chart" advises that there were eleven other factors.

Of major importance in getting these continuous programs into early production is knowing where to put the emphasis. What factors are most important? Should one put major emphasis on the strong points or the weaknesses? The gift health chart will help decide that problem, for on the chart one can find in what factors the rating is low. That is the point on which to place emphasis. On those factors where the institution is already high, there is no need of emphasis, for that phase of the program already is in good order. If it is found that the over-all rating—and one should be severe—is 80% or above, then a gift program can be launched with confidence, knowing that every institution with a similar rating in the past has been able, with persistence and diligence, to achieve any reasonable gift objective and has been able to maintain a high average rate of gifts, grants, bequests and contracts.

The gift health chart's twelve factors of success are simple factors, easy to understand, but as is so often the case with the simple solutions, they are underestimated or overlooked. Here are the twelve:

1. Merit and lure of the Projects and Plans which are to be presented to potential donors

Examine the proposals. Are they of fundamental social importance to a large number of people, or merely something that the professor, the department head, or the president wants in order to expand or improve his current activities? Does the proposal have both merit and appeal? Will it be quickly understood and appreciated?

An example of a school project and plan with high rating in this factor is New York University Medical School Center for which there has been a campaign under the direction of John Price Jones for $30,000,000. Thirty million dollars has not yet been attained, but over $20,000,000 has been achieved in a period of six years, which places it as one of the all-time high achievements of medical school gift procurement.

2. Internal Leadership

Who is the leader? Is he qualified? Can he inspire and lead men to success? In some cases, the internal leadership lies in the president of the university; in others, the dean of the school or executive of the department. But whoever he is, he should be rated on the qualities of leadership—is he dynamic, forceful and inspiring?

There are many examples in the United States of effective leadership. Included in any list are: President James B. Conant of Harvard and President James P. Baxter, III, of Williams College.

3. Integration of Gift Procurement

Is the gift program an integral part of the institution, or, is it a side activity, like golf or football? If it is the latter, the rating is low.

An example of good integration of gift procurement into the university is found at Princeton. Gift procurement is so woven into the warp and woof of the institution that it is indistinguish-

able from any other important part of the University. The same is true of Harvard.

4. Development Staff

The development staff should be competent to fulfill the staff and publicity services of the program.

Examples of good development staffs would include the one at Pomona College directed by William B. Himrod and Allen F. Hawley.

5. Gift Procurement Plan

The gift procurement plan should be one which takes into account the years of experience, trial and error in gift procurement and what is fundamentally sound, well adapted to the local problems and adjusted to today's conditions. It must provide the method for enlisting the large numbers of volunteer workers who are essential for success.

An example of a sound gift procurement plan is the one drawn by Thomas A. Gonser for Northwestern which took Northwestern from a lowly place in gift procurement to the leadership of all universities in the country for two years.

6. Aggressive Team Spirit and Self-reliance of the Group

There should be a good working rapport among the members of the team, with active participation and an attitude of optimism and success—an attitude that their future and their success depend primarily on their own efforts and values.

Examples of good team spirit are found at Cornell University and Dartmouth College.

7. Public Relations and Showmanship

These terms are self-explanatory. The relationships between the administration, faculty, students, staff, alumni, parents, donors, friends, neighbors and the public should be one of mutual confidence and agreement on goals. The program of the university should be presented with a reasonable degree of drama and showmanship.

President Robert A. Millikan of California Institute of Technology presented an example of a good public relations program. For some twenty years he not only enlisted his Cal Tech family

as active members of the team, but also made every person in southern California pround of his Institute of Technology.

8. Prestige among Educators

The standing of the institution among other persons of the same profession is important. The professional rating of the university, college or department should be high.

An example is Massachusetts Institute of Technology, which is generally regarded by technical men as one of the world's best technological institutions.

9. Efficiency of Management

The management should make reasonably efficient use of the available talent, equipment and other resources.

An example of efficient management was that of President Ray Lyman Wilbur of Stanford University who managed the university with speed, dispatch and low overhead. (Described by Albert Guerard in the July 30th issue of *The Nation.*)

The reader will note again that all of the foregoing internal factors are scored to total a possible 75 points out of a possible 100 points. The external factors, which are thought by laymen to be the most important of all, are given but a possible 25 points out of the total 100.

The external factors are these:

10. External prestige

What do educated people think of the institution? Is it well regarded? Is it thought to be important?

Johns Hopkins Medical School is an example of one which is highly regarded by the public. Its external prestige is high. Among universities, Yale is an example of high university prestige.

11. Actual or potential participation by volunteers

This factor is an increasingly important one in the success of a gift program. The question is, Are there or can there be obtained large numbers of volunteers who will enthusiastically and effectively participate in the development program?

Several institutions have achieved success in this regard. Probably the most successful of all is Princeton.

12. Satisfaction of previous donors

The donors of the past should be pleased with the results of their gifts, and receive recognition of their part in making the accomplishments possible.

No example of full donor satisfaction can be given, as all colleges and universities are remiss in the matter of adequate recognition, appreciation of their donors and adequate reports of results attained through their gifts.

On the gift health chart which follows, par is the average standing of the five institutions which are highest in each particular factor. For example, on the factor of external prestige the five highest independent gift-supported universities selected were Harvard, Yale, Columbia, Princeton and Chicago. Their average external prestige factor was rated 15 and is listed in the chart as par.

To rate the "gift health" of any university, college, institute, school or department one circles the numbers in the column which best fit the institution and then adds the numbers so circled—the total is the score.

90 to 100—excellent
80 to 90 —good
70 to 80 —fair
60 to 70 —frail
Below 60 —moribund

The gift health chart follows—rate your institution—and be severe.

GIFT PROCUREMENT HEALTH CHART

SCORE FOR THE EVALUATION OF THE SUCCESS FACTORS IN A UNIVERSITY, INSTITUTE, SCHOOL OR DEPARTMENT GIFT PROCUREMENT PROGRAM

Circle the number in the column which most accurately describes the relative status

	Par	Nearly Par	Upper Third but not Nearly Par	Middle Third	Lower Third
INTERNAL FACTORS					
1. Merit and lure of projects and plans	15	14	10	4	−6
2. Leadership	10	9	7	2	−3
3. Integration of gift procurement	10	9	7	5	1
4. Development staff	10	9	8	6	3
5. Gift procurement plan	10	9	8	5	2
6. Aggressive team spirit and self-reliance	5	5	4	2	1
7. Public relations and showmanship	5	5	3	1	0
8. Prestige among educators	5	5	5	4	3
9. Efficiency of management	5	4	3	1	0
EXTERNAL FACTORS					
10. Prestige	10	10	8	5	3
11. Actual or potential participation by volunteers	10	9	7	2	−3
12. Satisfied donors	5	5	4	2	0

TOTAL OF CIRCLED NUMBERS ———— 100–90 Excellent 80–70 Fair
90–80 Good 70–60 Frail
Below 60 Moribund

WHAT SCIENCE COURSE FOR GENERAL EDUCATION?

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WHAT kind of science course should colleges offer for a general education? This question was raised by many administrators and professors of biology, chemistry, geology and physics when the writer published the findings of a nation-wide survey[1] conducted last year. Several colleges are trying to determine a suitable science course for general education. McGrath[2] discusses the trends in science courses in general education. The reports indicate that a comprehensive, superficial survey course in science is now obsolete. Colleges are offering science courses today that limit the number of topics, principles or problems selected from a given science or a group of sciences. However, a more detailed treatment is given in the teaching of these selected areas from the natural sciences.

Some educators and scientists maintain that a single science course such as biology or chemistry contributes more towards one's general education than an integrated course in the biological and physical sciences. Excellent arguments are also given in favor of an orientation course in science (biological and physical). There is no scientific basis to support either claim.

It is suggested, therefore, that a scientific approach be employed to determine what kind of science course should be offered for general education in colleges. It is not suggested that the identical course be given at all colleges throughout the country. Each college or group of colleges that have common goals can determine the objectives of general education. General education is defined as the common knowledge, attitudes and skills that are needed by all citizens regardless of the college attended

[1] Nathan S. Washton, "A Survey of Science Courses for General Education in Colleges." ASSOCIATION OF AMERICAN COLLEGES BULLETIN, October, 1948, pp. 285–294.

[2] Earl J. McGrath (editor), *Science in General Education*, Dubuque, Iowa: William C. Brown, 1948, p. 400 – i-viii.

or the curriculum pursued. It is assumed that a general education is desirable for all people for intelligent living in our democracy. It is also assumed that the natural sciences, humanities and social studies have worthy contributions to make towards a general education. It should be the function of general education to advance both the individual and public welfare.

Determining the Objectives of General Education

Based upon a recent investigation made by the writer which will be published in the near future, the following procedure is suggested. In order to determine a suitable course in the natural sciences for general education, one should first determine the criteria or objectives of a general education. Much literature is available that deals with the objectives of a general education. A tentative list of the objectives of general education could be formulated by a faculty committee. This list could be distributed to a group of experts in general education for their comments. A revised list of objectives could be given to the faculty and the student body of a given college for their suggestions. As a result, a more accurate statement of objectives of general education could be obtained.

Selecting Major Principles of Science

The next step is to select the major principles of the biological and the physical sciences. Biologists, chemists, geologists and physicists could formulate the essential principles of each of the sciences. Selected textbooks and other publications would be helpful in determining the basic principles of science. Several doctoral studies list the major principles for the biological and physical sciences, some of which pertain to general education. Through a careful analysis of these studies, textbooks, publications and by consulting a group of specialists in the sciences, a comprehensive list of scientific principles could be developed.

Applying the Scientific Principles

Once the objectives of general education and the significant principles of science are known, it is possible to determine the relative importance of the principles of science and their appli-

cation to the objectives of general education. A questionnaire which lists the significant principles of science and the objectives of general education could be distributed to a number of scientists, educators, industrialists, government employees, social scientists, students and other citizens. These people should be requested to indicate which principles of science are most important, important or unimportant in their judgments in applying them to the specific objectives of general education.

Constructing a Syllabus

These judgments should serve as a basis for constructing a syllabus in science or a group of science courses. The syllabus would list each significant principle of science and the specific objectives of general education for each scientific principle. Selected learning activities for students could be provided for an understanding and application of each scientific principle that appears in the syllabus. These activities can be obtained by consulting experts, searching in textbooks and other publications and catalogs that offer various audio-visual aids to learning. A series of tests should be designed to evaluate whether the students achieved the objectives of general education.

Evaluating the Course

The question of teaching a single science course such as biology or chemistry for general education rather than an integrated course of several natural sciences should be ascertained after experimental evidence is obtained. Therefore, the procedures recommended in this paper are offered merely as a guide to determine in a more objective manner what kind of science course should be offered for general education. A good program of evaluation should aid administrators and teachers in determining the success or failure of the program. The evaluation should measure far more than student memory of scientific principles. The evaluation program should be carefully related with the objectives of general education (attitudes, skills, knowledge) that pertain to the social implications and applications of the natural sciences.

Science and Education

Natural sciences have profound social implications. A citizen in our society cannot live intelligently while he ignores science and its effects upon man. Human adjustments to the changes in the physical environment become imperative for effective social living. How can citizens make these necessary adjustments? What can education do to facilitate these adjustments?

American colleges and universities are recognizing the greater role which science plays in society. As a result, Yale University, beginning with the class of 1951, requires that all students receive at least two years of broad instruction in the sciences. Dr. Edmund W. Sinnott, Director of Sheffield Scientific School (Yale University), says: "We must educate the minds of men in their totality. It is entirely possible that science alone may make monsters of men." The scientists, therefore, should receive an adequate background in the humanities and social sciences.

Many institutions of higher learning are offering integrated courses in the natural sciences that show inter-relationships and applications. The scientific method is emphasized throughout the teaching of significant principles and problems of science.

An attempt is made by many institutions of higher learning to integrate various departmental courses of instruction in order to help the students solve problems and make necessary adjustments to living. A course in the physical sciences may offer a few of the more significant principles from each of these sciences: astronomy, chemistry, geology, meteorology and physics. These principles can be taught by those methods that show the inter-relationships of the various sciences and their applications to vital problems of contemporary social import.

A reorganization of science syllabi in terms of functional needs of students is needed if the aims of general education are to be achieved. A more effective design for general education may result from the fusion or integration of knowledge, skills and attitudes from the natural sciences, humanities and social studies.

Another vital objective in teaching any science is to enable students to acquire the scientific method in solving problems.

Scientific attitudes can be developed over a period of time if these attitudes are taught. The history of science demonstrates how scientific thinking evolved slowly to replace ignorance and superstition. As a result, people can become free from prejudice. These attitudes are essential for a sound, social and emotional adjustment to a complex and heterogeneous society. They are vital for better citizenship in American democracy.

Some of the principles in the physical sciences can also be related to the biological sciences. A course in the biological sciences can likewise be given as a result of integrating botany, zoology, physiology and psychology. Some colleges offer a course in the natural sciences which presents a unified relationship of both the biological and physical sciences. This course would develop those scientific principles that explain how man controls and makes adjustments to his environment. The teaching of isolated scientific facts *per se*, have little or no significance to students who do not intend specializing in science. Science should be taught for better living.

The social implications and applications of science are a challenge to educators. Since the present age is referred to as the scientific era, is education preparing the citizens for their greater responsibiilties in society? A revision of the curriculum among other factors may be necessary to meet this challenge. The teaching of science can provide man with the understanding of natural phenomena, processes and human adjustments that are necessary to make society a better place in which to live.

Research in modern science is no longer the concern only of the specialists in the various fields of natural science. If scientific discoveries were confined within the laboratory walls of scientists and employed only for the intellectual advancement of science, no one other than the scientists would be interested in such progress. Advances in science, and particularly their applications to the home, to industry, to agriculture and to community living, have changed our environment.

As a result, there are different ways and problems of living. Man is continually striving to adjust himself to an ever changing environment. Applied science is a vital factor in making man modify his behavior in modern society. Therefore, modern sci-

ence is no longer to be thought of as cloistered academic knowledge of pure researchers. Scientific phenomena and their uses permeate and influence everyday living.

Science Changes Society

Recently, the experts in government, economics, sociology and psychology, as well as many other citizens, have come to recognize the social implications of modern science. Science cannot make any contributions to society without demanding various adjustments of the denizens to the changed environment. Science and technology provided man with better materials for better construction, new foods, more effective means of communication and transportation, devices that yield greater power and increase the efficiency of machines that speed up production; production in turn affects consumption and prices of commodities, labor and wages. Applied science has given man new drugs, improved medicines and better clothing. As a result, man is compelled to modify his behavior to meet the changes in society that are thrust upon him due to scientific implications and applications.

Many new economic institutions were established as a result of scientific discoveries. For example, three out of every four people are now employees rather than being self-employed. With the invention of the automobile, the horse and buggy era disappeared. However, the technological developments associated with the automobile employ a vast number of workers in the rubber industry, and in the transporting, refining and selling of oil and gasoline and allied industrial products.

New products and new markets are created. Today the automobile contains devices, such as mirrors, radios, heaters, clocks, cigarette lighters and other accessories, some of which are not basically essential for transportation, but people demand such luxuries. Some of these new products may be essential for safe driving. As a result, man adjusts himself to changes in the material environment that is made possible by producers and consumers.

Science and Communication

The first means of long range communication used by man was the messenger. Then domesticated animals were employed. In

some societies, smoke signals, drums, flaming arrows and reflected sunlight were utilized for communication. Not until about 1837 was communication made convenient, speedy and accurate through the discovery and use of the telegraph. It was the first successful method of transmitting signals electrically. Following the telegraph, new discoveries in science gave modern society the telephone, radio, radio-telegraphy, teletype and television.

During the war, speedy and accurate communications were vital for any military task, for communication means control; hence successful military operations. The same relationship applies to everyday living. Commerce, international trade, political, diplomatic and economic negotiations and personal and social living demand several means of effective communication. What would happen to Wall Street if all of the "tape tickers", telephones, telegraph and radio receivers were inoperative for an indefinite period of time? What adjustments would people be required to make under these conditions? How would it affect society? Herein is a clue to some of the implications of modern science only insofar as communication is concerned.

Instruments for communication today were made possible only through the discoveries of scientific principles pertaining to the nature and use of magnetism, electricity and the electro-magnet plus a vast array of knowledge in physics and engineering. There is still a tremendous opportunity for research in these areas. What will be the findings of scientists tomorrow? How will these discoveries affect man and society? Since science changes the environment, man will find it necessary to adjust himself to new changes.

Science in One World

The one-world concept evolved largely through research and technological developments in communication and transportation. It no longer takes several weeks or months to travel across the Atlantic or the Pacific oceans. Improved steam engines, internal combustion engines, Diesel engines and high powered aircraft engines, as well as the principles of aerodynamics and related knowledges and their applications, make it possible to transport people, machinery, material for construction, clothing

and food to many parts of the world within a number of hours.

International trade and interstate commerce are possible only as a result of rapid and safe means of transportation. Industry and agriculture are able to expand. Many billions of dollars worth of goods are exchanged annually with other countries. Economic negotiations beyond the continental limits of the United States affect the political, social and cultural "life-lines" of all nations. People were compelled to adjust their attitudes and behavior towards strange lands and their inhabitants in order to be successful in international business. Scientific progress in transportation and communication provides the potentiality for international unity and peace. Human adjustment to and an understanding of these changes will determine whether peace and unity will become an actuality.

Science in the T.V.A.

Science was utilized for the advancement of public and individual welfare when the Congress created the Tennessee Valley Authority on May 18, 1933. The purposes of this Act are to improve navigation, control floods, aid in the national defense, and to generate and sell surplus electricity. The waters of the Tennessee River were controlled by the construction of a system of publicly controlled dams, thereby reducing destructive floods. A channel suitable for nine-foot navigation was maintained. Hydroelectric power was also obtained as a by-product.

Agricultural practices were improved by the increasing retention of rainfall in the soil. Thirty thousand test-demonstration farmers are using TVA manufactured fertilizers for agricultural economy. These farmers are passing on this information to their neighbors.

Forest resources are developed in the Tennessee Valley for maximum continuous production of timber and for conservation of wildlife. The control of erosion and reforestation are also accomplished. More than $100,000,000 annual income is obtained through the marketing of timber and other forest products. Individual land owners and the communities received many economic and social benefits from this scientific utilization of the Tennessee Valley.

Science and Atomic Energy

The atomic bomb and its developing potential energy has already demonstrated their effectiveness in war. A threat of war which would employ atomic energy, harmful bacteria, poisonous gases, guided missiles and other destructive agents is of concern to all people. The use and control of atomic energy are likewise causing many adjustments in people and in nations. Atomic energy can be utilized to advance the individual and public welfare.

It does not follow that the development of atomic energy implies the use of the atomic bomb for destruction. When a neutron bombards the nucleus of Uranium 235 or one of the other fissionable elements, much energy is obtained to perform work. This energy when satisfactorily controlled and economically produced may sometime be used to drive ships across the Atlantic or the Pacific without coal or oil as well as for many domestic purposes. It is difficult to predict what economic changes may occur when this conversion takes place.

Atomic energy has made possible the use of radioactive isotopes for investigating and curing certain diseases and ailments. Radioactive phosphorus is effective in the treatment of leukemia. Today greater quantities of this element are available to the public.

If atomic energy is controlled without hindering scientific research, human welfare can be improved.

Science and Health

The biological sciences, especially medicine, have contributed towards maintaining and improving personal and public health practices. SCIENCE SERVICE reported many interesting discoveries. The few discoveries mentioned here are far from a sampling of scientific research; however, one can read many social implications in such new findings as: One ounce of Botulinus toxin (bacterial poison) as developed in biological warfare preparations could wipe out many people. At the same time, biological warfare research brought such peacetime benefits as vaccines against several diseases.

Various areas in biological chemistry were explored. The synthesis of penicillin was announced. A new drug, erythrin, extracted from the red blood cells of rabbits was announced as a promising remedy in diphtheria and other infections. New conquests of streptomycin include a cure for rabbit fever, improvement of typhoid fever patients, recovery for many cases of urinary tract infections, influenzal meningitis, blood poisoning, lung infections, undulant fever, peritonitis and Shigella dysentery. Many other discoveries in the biological and the physical sciences made known during the past year should enable man to improve his health, prevent and cure several diseases and increase the span of life. Better health is a vital prerequisite for better living in the home, on the job and in the community.

Conclusion

Apparently, there are many social implications and applications of the natural sciences. It is assumed that these implications and applications are interrelated with the objectives of general education. In order to teach the natural sciences with a view of achieving the objectives of general education, a careful study or group of studies would facilitate the determination of suitable science courses for general education. Further study is needed to determine whether a single science course is more desirable than an integrated science course. There are several instructional problems that need further study. To what extent should students in science courses for general education be encouraged to participate actively in classroom activities? Is the lecture method of teaching adequate for effective teaching? Should one or more instructors teach an integrated science course for general education? Although many educators and scientists have definite opinions about these problems, there is a lack of evidence to substantiate these judgments. However, there are many doctoral studies in science education that should be made available to all science professors in order that they may obtain a better insight into the problems of teaching college science for general education. Perhaps a group of colleges will get together to launch a series of investigations that will produce the answers to some of these problems in science for general education.

THE PROBLEM OF VALUE IN THE AGE OF SCIENCE

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THE AGE WE LIVE IN

THREE summers ago, through the courtesy of an Aggie alumnus, I stood beside the mighty turbine generators at the Fontana Dam, in the Tennessee Valley Authority. Their vibrant, rhythmic roar had the monotony and the solitude of vast silence, for all other sound was lost in it. Even the voices of the engineer and myself as we shouted to each other were stripped of their overtones; only bare sound-skeletons reached the ear.

Through a great window before us we could see the huge transformers through which the electricity that was being developed was transmitted down the valley to drive motors in factories, light streets and buildings in villages and cities, and activate chemical processes in enormous conversion plants. Through the window at our side, we could see the big, complex instrument panels set with dozens of metrical indicators and the men watching them who thus controlled the torrent of power pouring from the generators. The engineer told me how the flow of current from the five dams in the system could be merged into one huge stream, of the tremendous pounding of all of the generators when one of them came in off-phase, of the romance of power involved in its generation, transmission and distribution.

Here, if anywhere, were the symbols of the conquest of the forces of nature by the mind and hand of man. It is a wondrous story—a story of man's shaking off the shackles of authoritarian thought, and for the first time in a thousand years, believing again in the efficacy of human thought and action. Once more men dared to dream of a world made better through the application of human knowledge tested by organized human experience.

The story of the century that followed 1750 constitutes an

NOTE: Delivered before the 1949 Honors Convocation, Oklahoma A. & M. College, May 11, 1949.

epic whose theme is the emancipation of human reason from the paralyzing grip of a closed system of thought. It is a story whose subject matter is the conquest of nature through science, a subject matter whose fruits are so impressive that the voices which warned against the havoc that science was making of the structure of human values, were drowned in the merited applause accorded science for the advancement of learning, the revolutionizing of technology and the control and cure of disease. By the middle of the nineteenth century, some of the ardent enthusiasts were predicting that, given sufficient time and the tools, science could solve all of the problems of human life.

This great expectation did not materialize, and the ensuing century has seen the hope recede. We live today in an age whose chief characteristic is its retreat from reason in the determination of human values. It is an age ushered in by the *Kultur* claims of Germany and the turgescent bombast of Nietze about the Superman. It is an age that matured to the strident voices of the prophets of a megalomaniac nihilism. The late Oswald Spengler, for example, in *The Decline of the West, The Hour of Decision,* and *Man and Technics,* proclaimed (after Nietze, the Master) that man is a beast of prey, and that for him to behave otherwise is for him to betray his nature; that there are by irrevocable fate strong characters and weak characters; that high culture is essentially bound up with luxury and wealth, and that a refined craving for luxurious conditions is a mark of true breeding. But this, says the apostle of *Kultur,* is true only for the noble beast of prey; for the leaders of the vegetative masses so to crave is a vulgar greed for power, and the desire of the poor for a better way of life is a distressing impertinence. And lest you think that I include only the German influence in my thinking (an influence, by the way, which is neither dead nor recedent). I pause to include as typical of ethical nihilists the malevolent Italian economist and sociologist, Pareto, whose whole thesis under the cloak of "objectivity" is the apotheosis of brutality and cynicism;[1] and the ruthless American geopolitician, Spykman, the very first page of whose book,

[1] Arthur E. Murphy, *The Uses of Reason.* The Macmillan Co., New York, 1943. Pp. 214–223. Also consult the index.

America's Strategy in World Politics,[2] should shock every one of us to indignant protest.

Small wonder that the next development was Hitler and the death chambers of Dachau. The revolt of nihilism was on at full cry. Men of high intelligence—many of them possessed of aesthetic sensitivity and refinement—who held key positions in world affairs, no longer believed that there is objective ground for moral principles. "Value is solely a matter of individual preference or expedience," said they; and youth echoed, "It's *my* life, I'll live it as I wish."

The revolution of nihilism, as Herman Rauschning has aptly termed the present moral chaos, stems from the theory of inquiry which is largely scientific in its origins. According to this widely accepted theory, inquiry begins with a problem and proceeds through analysis to the formulation of hypotheses, which are verified by empirical test. This test is ordinarily an application of the hypothesis under controlled conditions in order that we may be certain as to the causative relationships involved. Thus, as Frank A. Howard says in *The Future of Industrial Research,* "The basis of the scientific process is the reproducible experiment. It is the only fundamental tool at our command for extending our knowledge of the universe. It is the accepted scientific method, and when applied to obtain a better understanding of our environment, it is called scientific research. Even logic is secondary to the reproducible experiment. Mathematics is the only branch of science which has passed from the realm of the experimental to the utopia of pure logic."[3]

Science and the Problem of Value

There are several difficulties encountered when we use the scientific formula in the determination of human values, such as, (1) the intricacy and number of variables involved, (2) the greater difficulty of preventing the observer from becoming an actor in what he is observing, (3) the self-consciousness of the

[2] N. Spykman, *America's Strategy in World Politics.* Harcourt, Brace and Co., New York, 1942.

[3] Frank A. Howard, et al., *The Future of Industrial Research.* The Standard Oil Development Co., 30 Rockefeller Plaza, New York, 1945. Page 3.

interacting human elements, (4) the impossibility of setting up experimental situations at all comparable in control to those in the natural sciences. It is doubtful whether such a thing as a reproducible experiment is possible in the realm of value. But the most serious limitation of science for the determination of value is the fact that science is an instrument of means, and not of ends.

An end, as I here refer to it, is an objective of human endeavor; it is the goal of effort; it is that for which we live; it is what of and for itself is most worth while. Obviously, there are many kinds of ends; in reality, some ends are but means to more remote or obscure ends; and all ends are relative to one's situation. You will not be aware, as you eat your luncheon of any particular end in view except to satisfy your desire for food, and perhaps to enjoy the social situation in which it is served. But satisfaction of the desire for food is but a means to a more urgent though unconscious end: your survival on earth as a human being. Whether that end has value or not may be questioned; it sometimes is, though rarely, as when one contemplates suicide. (I do not impute any high degree of rationality to such a situation.) It is a rather universal fact that men wish to live and do not wish to die. Survival is perhaps the supreme human value; yet it is not without qualification.

Once we know what ends, or purposes, or goals of life are most worth while, science can step in to aid in their achievement. But science cannot set our goals for us. Science demands as its hypotheses not mere chance ideas, but rational ones; that is, our hypotheses must be based upon reasonable and accepted postulates and theorems. Science rejects here both the dictum of authority and the speculative *a priori* idea. To be sure, science recognizes discovery, but rejects it as scientific method. In the field of values, inquiry was once—and by some, still is—based upon the precepts and ordinances of authority. For validity these *ex cathedra* dicta, says Sorokin, usually depend upon some sacred writing or the interpretation of it by an authorized spokesman. It is a mistake to assume that the dogma of the schoolmen, or of Calvin, or of any other dogmatist were irrationally derived; the significant fact is that those for whom they were promulgated were not presumed to question them nor

demand demonstration or validation. Of course, the scientific method, with its coordinate, academic freedom, has for the time made such authoritarianism untenable in all free societies.

Although science has in the main worsted authoritarianism, it has not been able to replace the latter's system of values. The suggestion has been made that perhaps in time science can build a new system of values by relating ends to the nature and needs of man. Some consider this our best hope; but personally I cannot accept it. That to conduct myself in such and such a manner will, by and large, and, in the long run, (as James was so fond of saying) give me or society or both the greatest measure of "happiness" may perhaps be a demonstrable proposition —if we grant that the term "happiness" can be unequivocally defined; but I see no compelling cause for me to act upon it: I may conceivably prefer one high moment of ecstasy today even though it cost me oblivion tomorrow. Upon what criterion of value derived from the nature and needs of man can you condemn my choice? I do not see how scientific inquiry can ever do more than test the adequacy of our means toward ends which we have accepted upon personal bases, and I suspect that the scientific reference to the needs and nature of man will contain hidden assumptions which will themselves be implicit ends— however unsuspectingly accepted.

Science cannot tell us what is of most worth, although it can explain it to us, tell us how to attain it after we have decided the matter; and it can tell us by how much and wherein we have failed of attaining it, and why, (a not inconsiderable help!) But this leaves us in a dilemma: to rely on dogma is to court tyranny; to reject reason is to invite nihilism. Unless we wish to relinquish our moral responsibility to others (no better endowed than we, yet eager and willing to assume the role of moral, religious, political or economic dictatorship—a dubious release), the only sane course open to us is to use reason, restricted though it may be. To use reason fully aware of its limitations is quite a different thing from accepting dogmatic assertion as truth. To use reason is to accept the possibility of there being ultimate truth which man may reach by intelligent effort, while at the same time recognizing his incapacity to discern and grasp it more than partially.

Relative Value and Mental Security

Thus man's quest for certainty brings but a truce with uncertainty. A little more than a hundred years ago, Robert Browning portrayed our dilemma in *Bishop Bloughram's Apology*. Picture the worldly-wise, benignant old Bishop talking to the youthful skeptic, who is assertive, but not too certain of his foundation. For the sake of argument, they have agreed that we can believe nothing ultimately and finally:

> And now what are we? (asks the Bishop) unbelievers both,
> Calm and complete, determinately fixed
> Today, tomorrow, and forever, pray?
> You'll guarantee me that? Not so, I think!
> In no wise! All we've gained is, that belief,
> As unbelief before, shakes us by fits,
> Confounds us like its predecessor. Where's
> The gain? how can we guard our unbelief,
> Make it to bear fruit to us?—the problem here.
> Just when we are safest, there's a sunset touch,
> A fancy from a flower-bell, some one's death,
> A chorus-ending from Euripides,—
> And that's enough for fifty hopes and fears
> As old and new at once as nature's self,
> To rap and knock and enter in our soul,
> Take hands and dance there, a fantastic ring,
> Round the ancient idol, on his base again,—
> The Grand Perhaps!

We must come to terms with uncertainty, and our problem, as the Bishop said, is how to "make it to bear fruit to us." That lies in the achievement of mental security through the attainment of relative certainty. Although man may not grasp absolute truth, perhaps he may sense it by approximation. Even Saint Paul said, "We see through a glass darkly."

It seems very sensible to accept the limitation of human knowledge and build upon it a continuously reconstructed belief as experience widens the range of meaning and crucial tests establish interpretations. Truly, a man may say with Tennyson's Ulysses,

> I am a part of all that I have met;
> Yet all experience is an arch where through
> Gleams that untraveled world whose margin fades
> Forever and forever as I move.

We shall use in the process any and all methods by which man enlarges, refines and interrelates his experience to make it meaningful. This will require of us broad knowledge and a critical mind. Our knowledge is the meaning which we attach to the symbols of life organized and interrelated. In its elaboration, all aspects of living have a part: the searching analysis of the scholar, the soaring music of the orchestra, the revelation and insight of the poet, the emotional intuition and conviction of the prophet. Knowledge is never complete: no herbarium is ever so complete that the content of a given classification will never again be altered by the discovery of a new variant; no concept is ever so definite that it will never be modified by a further experience; no human purpose is so true that a keener sense of justice and more profound compassion will not improve its scope and insight.

This last let us stress a moment. All meanings have social content, for the simple reason that if a man survives at all he survives in a social setting. Not alone his bare survival, but his experience and therefore all meaning is moulded in the matrix of social interaction; his mind, indeed, his whole personality is a social product. Only as the individual achieves and maintains social perceptiveness and social equilibrium may he be said to leave the category of the animal and to achieve humanity.

For those who grasp some such conception of ethical relativism as I have suggested here, and who are willing to cultivate broad knowledge and keen sensitivity in order to achieve it, life loses its chaos and futility; humanity no longer is but diverse packs of wolves who prey upon each other and their own weaker members. Life takes on the form of orderly development, history tells a connected story of broader visions glimpsed and largely gained. One sees the enlarging social synthesis of mankind, which, starting with the family, progressed through clan and tribe and nation, until now the final goal of the world federation has been envisioned and essayed.

The Security of Relative Truth

For such a one, the idea of relative truth loses its connotation of uncertainty and insecurity: man achieves the reflective in-

tegration of truth through the progressive formulation of concepts of larger and larger scope. And as truth grows in its approximation of certainty, man grows in intelligence, in justice, in compassion and in faith. In *Abt Vogler,* Browning exclaims:

> But there is the finger of God,
> A flash of the will that can,
> Existent behind all laws,
> That made them and, lo, they are!
> And I know not if save in this
> Such gift be allowed to man,
> That out of three sounds he frame,
> Not a fourth sound but a star.

These grand concepts of the western culture—intelligence, justice, compassion and faith—make of it the culminating achievement of history to our day. Under no other culture has so much been achieved by so many; and the marvel is that the operation of these ideas seems to have furnished the dynamics for the necessary acceleration in material production, in technologic and scientific advance, in social and intellectual grasp. Man has not yet ceased his evolution: it continues, perhaps, not in his biological structure, but in that socio-psychological organization which we call the personality. There is the hope and likelihood that life and truth are actually a process of endless becoming; and that we may ourselves determine their future within limits. It is the preponderant testimony of human experience—and science itself as well as all human action which looks to the future is based on this assumption—that there is underlying order and law in the universe. To believe that the total of uniformity and relationship with which man has implemented the march of civilization are but figments of his own mental creation implies a retreat from reason too monstrous to contemplate and certainly too disastrous to accept.

It is upon our affirmation of this principle of intelligence in the universe that our belief in the reality of justice rests. Justice implies "respect for the rights of the ideal member of the ideal society," and it is as we view our personal deviation from the ideal that compassion is born: the fellowship of feeling, the sensitiveness to others' distress which bring us ultimately to the concepts of the dignity and the rights of man.

Thus through the continuous reconstruction of knowledge and belief in the light of our hopes and our desires, we reach securely out into the area of a rational faith which will sustain us. We can see the sense of the poet's observation,

> Aye, but a man's reach should exceed his grasp,
> Else what's a heaven for?

TOWARDS A PHILOSOPHY TO LIVE BY

JAMES A. TILLMAN, JR.
DEAN OF MEN, FORT VALLEY STATE COLLEGE

TODAY as you sit here you are perhaps elated over the fact that you are among the thousands of young men and women who have become college freshmen. You are to be complimented on having made the decision that led to your coming to college. Within the past two weeks, thousands of young men and women have been admitted to colleges and universities throughout this country; but the thousands who have been admitted represent a comparatively small number when we think of the great number of otherwise "eligible" men and women of college age and calibre who have been denied admission to the pursuit of a higher education because of "economic inability." To tell you that you and your kind are select Americans is not to be guilty of flattery. You are select because you have, by your own decisions, become the recipients of unique opportunities and compelling responsibilities; opportunities and responsibilities which require your being more than casually concerned about the world of which you are a part; yours is the task of seeing to it that a greater and greater number of the world's population is granted the right to a portion of the earth on which we are born, and that more men of humble origin are permitted to share in the abundant goods and services of a world which has paradoxically known starvation and plenty in the same time-space relations.

To shirk these responsibilities and to overlook these opportunities is to be guilty of treason to yourselves and to those upon whom you will exert influence while here and after you have completed the required courses of study here. It cannot be gainsaid here that no one wants to betray a trust. If you expect to rise to the stature which confused conditions and troubled minds everywhere demand of you, you can ill afford to permit the famous dictum of Montaigne that "One man's gain is another's loss" to become applicable to you and to those to whom you have obligations. You must incessantly work towards the realization

NOTE: Remarks to freshmen at conclusion of Orientation Week, Fort Valley State College, Georgia, September, 1949.

of the "Pauline Community." This cannot be impressed upon you too strongly because, as you shall soon learn, many of those who preceded you have fallen short of this mark; many of them are a little more than the scum of the earth. You will, I am sure, because of your keen sense of moral responsibility avoid their detestable plight. Those who have failed have not failed because of errors of judgment, but because of basic sins of character.

One of the functions of the American college is that of training the intellect. This is by no standard an easy task for either teacher or student.

It is the task of the college so to train the intellect that its possessor is forever a seeker after knowledge. The American colleges should teach the student to be of the same spirit as Socrates when he said, "Follow the argument where it leads." There are many who believe that the intense quest for knowledge leads to the destruction of beliefs that are necssary for the well-being of society, and there are those who believe that such an endeavor ultimately ends in pagan secularism; but history shows this not to be the case. History tells us that in every age among all peoples the pursuit of knowledge has led mankind, by however dangerous roads, steadily towards the realization of freedom. The relentless pursuit of knowledge has nurtured man's perennial longing for moral peace.

It behooves you ever to be mindful of the fact that the cultivation of the mind is one distinctive thing which comes only through the acquisition of knowledge and the choices of worth-while and meaningful associations. College periodicals and student releases always have much to say about the intangibles of college life, but they almost always fail to indicate how they are achieved, namely, by earning the tangibles through persistent effort and hard work.

What things are required of each student in the various spheres of learning and knowledge—in the humanities; in the physical, natural and social sciences; in the vocational pursuits cannot be specifically set forth here. It can, however, be indicated that the American college, unlike the British, may not today justifiably ignore the persistent problems of earning a living; the American colleges, especially the municipal and state-supported, have been,

it seems to me, dedicated in part to the proposition that earning a living is of sufficient importance to be given more than slight attention in the college. On the other hand, we cannot and will not permit the urgency of earning a living to overshadow and obscure the equally pressing need for an education that will fit men and women to live and think above the narrow provincialism out of which they have come. We are on sound grounds when we assert that we need an education that will fit us to become citizens of the world in our own time.

When verbal differences are pushed aside, as they must eventually, there appears remarkable agreement among college and university teachers and administrators on the simple but dynamic truth that the American college is now and must always be dedicated to the development of what Jefferson called "the whole man." One finds, without undue difficulty, agreement on the means of reaching this end. But for the sake of brevity, a discussion of these means must here be omitted.

A truly educated man is at one and the same time a collectivist and an individualist. He will value himself because he is a man; he will value the community because it is, as it were, a community of men.

It follows that the "right" education of a college man is one which places at his command the knowledge, tools and skills for sheer material enhancement; it is one which constantly urges him "to know himself, the better to know his brother"; it is both idealistic and practical. It will lead man to the realization of his full human capacities.

One of the results of human evolution is the fact that, desire it or not, man has become the one organism in the world that must every waking hour make choices from among many and often contradictory alternatives. This is not an easy task for one who asks of life something more than just pitiable existence. It is difficult, but not at all impossible. While here as students you will be subjected to protean influences, good and evil. You will be given the task of making choices. No one can make them for you.

To be successful students here and responsible citizens upon leaving here, you must develop a philosophy which will enable

you to say "No," mean "No" and do "No"; a philosophy which will compel you under other conditions to say "Yes," mean "Yes" and do "Yes." You must know that every college has its share of lazy, indifferent and morally irresponsible citizens who eventually are read out of college. On the other hand, every college has its share of students with vision who ultimately take their rightful places among the leaders of the world. We shall do our utmost to make every worth-while opportunity available to you, but the wise use of yourselves, your time and your opportunities must, in the end, be your own peculiar responsibility. Only the strong can shoulder it.

Knowledge alone is not enough to sustain man in a confused world. It was not enough in the noonday of Greek culture; it was not enough during Rome's imperial greatness; it was not enough when the spirit of all Europe was being prostituted on the racks of the Inquisition; and it was not enough when the whole of the Western World was enveloped by the worst war of which man has record. Knowledge alone is not enough today.

Our world stands in dire need of a faith which knowledge alone cannot give and a hope which science cannot provide. Life is more than Schopenhauer's will to live and Nietzsche's will to power.

Men everywhere stand in need of a profound religious faith.

Remember that fear of God and love of neighbor are the fundamental laws upon which all religions are founded. Let us all so work and live that when we begin the inevitable journey into the sunset those whom we leave behind will be able to say without qualification that the world is better because we have lived.

ARE SENIOR COLLEGES FACING A THREE-YEAR INTEGRATED PROGRAM, LEADING TO TWO DEGREES?

WILLIS H. CLARK
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COLLEGES in the south and the southwest frequently maintain small graduate divisions, one of the principal purposes of which is to assist in maintaining higher standards of scholarship at the undergraduate level. The academic climate in some of these institutions is slowly undergoing a marked change, at both the undergraduate and the graduate levels. At the undergraduate level, the ratio of upper- to underclassmen is steadily increasing because of the growth of junior colleges; at the graduate level the ratio of students seeking vocational training to students interested in advanced study has also been steadily rising for the past several years. The effect of better salary scales for public school teachers, forcing many of them willy-nilly to seek master's degrees, is perhaps responsible for some of this change in academic climate, but part of the blame must be assumed by those who are administering graduate work at the master's level; we are apt to become so occupied with the machinery of administration that we have little time left for academic leadership.

Senior colleges whose distribution of students by classes is affected by the rapid increase in the number of junior colleges, will be forced sooner or later to take measures to meet this situation. It is, of course, possible that when the problem is studied, it will be found that senior colleges may be able to derive some advantages from this shift of student enrolment, and will be able to turn back to the communities of the state citizens who will be more useful, because they are better trained and better educated to adjust themselves to the rapid changes which they are bound to encounter.

In any study made, one of the first steps, obviously, will be to re-examine the offerings for the junior and senior years; for graduates of junior colleges looking forward to entering senior institutions will be interested in these offerings. These graduates are not only reasonably well informed concerning the qual-

ity of work done by colleges in their region, but they scan catalogues more carefully and intelligently than do the average high school seniors. Those graduates expecting to enter one of the fields of science will have the least difficulty in choosing a senior college; equipment for advanced laboratory work is easily appraised. But students whose interests lie in fields where the effectiveness of the teaching may be due to facilities which are less tangible, will not have such an easy time. In these fields the quality of instruction is measurable only when some estimate is possible of the aims behind that instruction and of the ability of the faculty to stimulate and, occasionally at least, to inspire.

The more intelligent junior college graduates—and these are the ones senior institutions are most anxious to attract—may even examine the methods of approach used in advanced instruction. If the senior college can offer only more of the same thing, served in the same style, it is doubtful whether much interest will be aroused among these better graduates of the junior college. It is not hard to visualize, however, an interest on their part in a program calling for small group-discussions instead of lectures and textbook recitations, particularly if these discussions were held under competent leadership. Although this type of instruction is neither new nor uncommon, many junior college students have probably had little exposure to such methods of teaching. Another welcome change for some would be freedom from courses which attempt to cover whole areas of knowledge in one three-hour lecture course. Like other students, these junior college graduates will benefit from a schedule during their last two years which provides a healthy balance between depth and breadth, and such is not supplied in a program crowded with survey courses.

The necessity for re-examining the offerings of the junior and senior years, particularly with respect to the methods of approach to subjects taught, is also suggested by other considerations. At this college, Graduate Record Examinations in General Education have been given for the past three years. A study of the scores made by our seniors on these tests showed conclusively that many (approximately ten per cent) were potentially excellent students, but nevertheless received grades in

course-work indicating scholarship only slightly better than a high average. These students obviously were not stimulated by their instructors; possibly they were even bored. Some of the lack of interest on their part could have been due to the instructor's assumption of a mental immaturity which did not exist. If such were the case, the interest of these students might have been stimulated had an approach been adopted which assumed greater intellectual development—one leading to some measure of competence at the end of the senior year in a rather broad field of study, and also one providing background in related fields, sufficiently extensive to give that fuller understanding which is needed by those who are to interpret and instruct—a future role which logically may be predicted for many of these superior students.

If the senior college maintains a graduate division, still other considerations call for re-planning the junior and senior years, at least for the superior students whose preparation for later usefulness we are discussing. Those of us who have had long experience teaching in colleges in the south have for years watched the trek of students northward for graduate training and have noted how few return. It has been pointed out on many occasions that this constitutes a loss to this region of one of its richest resources. Perhaps here in Texas, where many well-trained northern men and women are taking up residence in the state, accounts may balance, or even show a gain for us; we have no way of knowing. But we are aware that relatively few of those who go north for graduate work return to serve communities of the state which has spent so much on their earlier education.

If we assume that a fully trained citizen is potentially of greater service to the state than the same person partially trained, the failure of superior seniors to stay on for graduate work constitutes still another loss. Economic reasons, of course, keep many of these students from pursuing their formal education further, but failure of the program followed during the junior and senior years to build up a mental appetite calling for a fifth year is also responsible.

These two losses to the state—and, in the latter case, to the individual—and the need for attracting the stronger graduates of the junior colleges, suggests the consideration of a program

starting with the junior year which will so fully integrate the work of the junior and senior years with that of the graduate year that superior students will acquire a commitment of interest strong enough to carry them on from the bachelor's to the master's degree. For those who have the capacity to profit from it, a fifth year is in keeping with the needs of the times. Two generations ago, four years in college were considered necessary to absorb what a college could then contribute toward preparation for life, but in a world which is so much more complex than that of our grandfathers, it would seem that this four-year preparation could, on occasion, be extended, with profit to the individual and to the state, especially if preparation for a place of responsibility is intended. A fifth year consisting of undergraduate work, however, does not fit into such a program; it is our conviction that this fifth year must be at the graduate level and that there must be no question in anyone's mind that the spirit of graduate work is present.

Fully integrating the program of the senior year with a fifth year kept at the graduate level, means that the senior must be given at least a taste of the inner satisfaction which comes from working with primary source material, and from other work of similar nature. In science this will not be difficult; the pattern here is well established. But opportunities will not be lacking in the social sciences; rich laboratory material in many of these fields is generally within easy reaching distance of college campuses.

The superior students of the humanities in an integrated program could be introduced earlier to those instructional practices which help to develop a critical sense of values. It is true that only a very few will learn to create works which will have other than a local or ephemeral interest, but most of the students of the humanities selected for the integrated program should acquire the appropriate historical orientation and the sensitivity to those values which are needed to re-create and to interpret for others the experiences and the insight of the original composer, artist or author.

Whatever the field of concentration, seniors following this integrated program will soon become aware of the necessity of a broad background in order to interpret material uncovered, and

many, doubtless, will become convinced of the need for further training in informative writing, if the results of their labors are to be communicated to others. Certainly if any shortcomings exist and are discovered and repaired early, later graduate work will be done with much greater confidence and ease and its quality improved immeasurably.

Mixed with such an integrated program, of necessity there will be a fifth-year program of a somewhat professional character, arising from the predicament in which many teachers in our public schools find themselves. The problem here is, of course, to put into this fifth year as much of the spirit of graduate work as is possible. The welcome and long-delayed improvement in salary scales is forcing many public school teachers to secure a master's degree. While some might seek this degree without being prodded by state or school board regulations, even the voluntary candidates often must pass through discouraging periods of conditioning before they can settle down to work so unlike that which they knew as undergraduates. When these public school teachers begin their graduate work they encounter a sharp break in the educational process which they have known and the effect of this lack of continuity between undergraduate and graduate work crops out at many places. It is not an infrequent experience to have those who start theses early in their graduate year flounder for two or three months before any progress is made in getting hold of their problems, and even in course work, these students have difficulty in orienting themselves when the method of instruction calls for a critical examination of material covered. Composition also gives difficulty; short themes and term papers these students might handle, but anything so extensive as a thesis, calling for orderly arrangement of material and sustained thinking, is a far cry from the training received as undergraduates. Others, who are vocationally minded, resent being forced to spend time and money working for a higher degree which appears to them to include so little of practical value. These teachers do not realize that once they learn the technique of carrying on an investigation of a problem calling for the intelligent use of original source material, they will be freed from much of the necessity for returning to summer schools at frequent intervals for a refill—as though they were so many foun-

tain pens! They will have learned one of the secrets of keeping abreast of their subject, if this be a secret.

From this latter group, always looking for the practical and the immediately useful, come the students who periodically agitate the idea of a degree of master of arts without a thesis or other formal written work. From time to time it has been proposed that such advanced degree-seeking teachers be cared for by issuing certificates after completing a fifth year of work. This would be a happy and perhaps a sensible solution of a problem with which many of us have struggled for years, but the law in this section states that the salary scale shall be based on experience and *degrees* held. The problem of these teachers is a real one, and of course cannot be solved by ignoring its existence or its legitimacy; the needs—but not necessarily the demands—of these teachers must be met.

The presence of large numbers of such vocationally minded teachers is bound to have some effect on the work of the graduate division. Without the presence of an integrated program, or some similar plan set up to keep the spirit of graduate work alive on the campus, graduate work of senior colleges could easily deteriorate to a level where the graduate division would no longer assist in maintaining higher standards of scholarship for the undergraduates. Should this low state be reached, one of the principal reasons these colleges had for establishing a graduate division would cease to exist.

'EDUCATION' IN THE LIBERAL ARTS CURRICULUM

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WE AS a people and as teachers are fast approaching the time when it will be commonly understood and accepted that formal or systematic education is one of the most, if not the most, important factor in determining what kind of a person a child will become, what kind of a life he will be able to have. The transitory period preceding this time when the power of education to shape human personality will be generally recognized is the period in which we find ourselves.

During this period existing formal institutions of learning, if they are to justify their right to live, are confronted with the task of determining their place in the total educational program of the future. In a time such as this, we find in those formal institutions of learning which are interested in justifying their continued existence a great deal of time and effort given to the scrutinization of their purposes and curricula. The various studies contained in the different programs are challenged as to their right to a place in those programs. The various institutions themselves are challenged as to their ability and right to offer certain kinds of programs and study.

With respect to liberal arts institutions we find that in this transition period the study of education occupies a very peculiar position. It is challenged as to its right to a place in the liberal arts curriculum while at the same time the liberal arts institutions themselves are challenged as to their right to offer study in education. This is the present day dilemma of the study of education in liberal arts institutions.

The immediate question with which any attempt to resolve this dilemma is faced is: if the study of education is to have a place in the liberal arts program, if liberal arts institutions are to have the right to offer study in education, what kind of study must education be? A possible answer to this question lies through an analysis of education as a discipline. If we can determine what education is like as a discipline, we may possibly be in a position to determine if in any sense at all the study of education

can function within a liberal arts program and whether a so-called liberal arts institution can justify its offering education as a study. As a means of answering these questions, a comparatively simple analysis of education as a discipline will be undertaken.

I

An analysis of education as a discipline reveals that it has three phases. First, education is a factual or descriptive discipline. What do we mean when we say that education is a factual or descriptive discipline? Very briefly stated, we mean that as a discipline it is concerned with those problems having to do with the discovery of those factors and relationships which are relevant to the description and explanation of human behavior and development. As a descriptive study it is concerned with establishing how physiological, anatomical and chemical factors influence human behavior; how psychological factors influence human behavior; and how sociological factors govern behavior. It is the findings from investigations in these areas which provide the foundations of education as a descriptive or factual discipline.

The importance of these factual or descriptive foundations of education lies in the fact that (1) they tell us what behaviors are possible to develop and (2) they tell us in some instances, at least, the conditions which must be present if certain behaviors are to be realized. To illustrate this we may draw an example from the now well-known Iowa University studies on experimentally created social groups and atmospheres. These studies show that it is possible within a group to deliberately develop social behaviors and relationships marked by aggressiveness and competition or those marked by cooperation and friendliness. These studies also show the kind of social relationships and conditions which must be present within a group if these different kinds of behavior are to be developed.

For the development of educational programs this means that if we set up as educational aims or objectives those behaviors marked by friendliness and cooperation and then proceed to incorporate those social relationships and conditions which lead to behaviors marked by aggressiveness and competitions, we are engaging in a contradiction of means-ends. If we are to be rea-

listic and intelligent about the ability of our proposed programs, courses or units of study to realize stated objectives, to realize proposed behaviors, it is to these factual or descriptive foundations of education that we must turn for learning the biological, psychological and sociological conditions that are necessary for the realization of our objectives and for determining whether a proposed program is sound.

In brief, when we speak of education as a factual or descriptive discipline we are speaking about the biological, phychological and sociological descriptions of human behavior and development which enable us to know what is humanly possible and the conditions that must be present if stipulated behaviors are to be realized.

Second, education is a normative discipline. What do we mean when we say that education is a normative discipline? It means that as a discipline it is concerned with those problems which deal with what "should or ought to be." It must be remembered that education is a deliberate attempt to develop people in certain ways. The factual or descriptive foundations of education can tell us what is possible or what can be, but they do not tell us what should or ought to be. We can develop democratic, friendly and cooperative character or we can develop autocratic, aggressive and highly competitive character. This we know from descriptive studies. But our factual or descriptive foundations do not tell us that we should or ought to develop one or the other of these kinds of character. For answers to these problems we must look to normative inquiries or investigations.

Some students would be quick to point out the difficulty in building the normative foundations of the study of education. They would be apt to say that as yet we have not developed a methodology for the successful study of normative problems. Others would deny that this is wholly true.

Some who fall within this latter group would say that history can give us solutions to normative problems; that history can tell us what we should do; what values we should accept. Others would say that history can tell us nothing about these problems. Some would say that normative problems can be dealt with scientifically; that the method of science is the only method that can yield valid answers. Others vigorously oppose this. Some would

say that answers to problems concerning "what should be" can be obtained only through some authority, natural or supernatural. This is rejected by others.

Perhaps there is some truth in all these assertions. When taken collectively it is at least apparent that the development of the normative foundations of education is no easy task and that as yet we possess no common agreement as to the method for dealing with these kinds of problems. This, however, in no ways denies that education is a normative discipline. The truth of the matter is that we always educate in some direction; that if we educate at all we develop some kind of character. In this we have no choice; but we do have a choice as to what direction education shall take; we have some choice as to the kind of behavior we believe we should develop. We can make these choices consciously and intelligently in the sense that we are aware of the ways by which we arrive at them.

In brief, then, when we speak of education as normative discipline, we are speaking of the methodology by which, and grounds upon which, we determine that some behavior and character *should be* developed rather than others.

Third, education is an art, a practice or an engineering. Because of space and because this phase of education is not especially relevant to the questions with which we are dealing, it will be described only briefly. Assuming that we can determine what behaviors should be and are possible to develop and assuming that we know what biological, psychological and sociological conditions must be present if we are to realize the development of these behaviors, we are still confronted with the task of organizing the biological, psychological and sociological elements of the human organisms' environment in keeping with the requirements laid down by the factual or descriptive phases of our discipline. The instruments, techniques and skills that are developed as a means of organizing these elements in ways which will in fact bring about the realization of proposed behaviors constitute the art or practice of education.

The fact that we are speaking only briefly about this phase of education does not in any way imply that it is of any less importance than the other two phases of which we have spoken. As the history of science so vividly shows, it is the failure and

inability to deal with practice or engineering problems that has subjected people to physical and social handicaps, adversities and disasters long after science has indicated the ways in which these handicaps, adversities and disaster could be remedied.

II

With this analysis in mind we can now attempt to answer the questions with which we are concerned, viz., if the study of education is to have a place in the liberal arts curriculum, and if liberal arts institutions are to have the right to offer study in education, what kind of study must education be?

Recognizing the liberal arts curriculum as a curriculum with the professed aim of providing a broad, general education through systematic work in the modern sciences, modern humanities and perhaps classics, it is apparent from the foregoing analysis that unless liberal arts institutions indicate a willingness to deviate from their professed purpose to the extent that they will sponsor professional or vocational training, they are not in a position to offer study in the art or practice phase of education.

Accepting this the next question is: are they in a position to offer a program of study in the descriptive and normative phases of education? The answer is "yes" if by that answer is meant that they have the means within what has been designated as the liberal arts curriculum. How can one justify such a statement? Simply in this way. The problems of the descriptive and normative phases of education are in many instances the same problems with which many of the disciplines of the liberal arts curriculum are confronted. For example, the problems of individual and social psychology are in many instances the problems of the descriptive phase of education. The problems of the biology of man are also the problems of the descriptive phase of education. The problems faced in the study of political and social ideologies are likewise the problems of the normative phase of education. The problems faced by the study of ethics are also the problems faced by the normative phase of education. One could go on at great length pointing out examples of this. The point to be made is that systematic study in these other disciplines constitutes systematic study in the descriptive and normative foundations of education. This is why it can be said the

liberal arts institutions possess the means for giving systematic training in the descriptive and normative phases of the study of education.

To give adequate training in the foundations of education, however, it is necessary that training in other disciplines be integrated. That is, if a person is to be in a position to deal with problems faced by teachers, the learnings developed in other disciplines must be brought together, related and integrated within the behavior system of the individual. The task of bringing together, relating and integrating the relevant learnings from other disciplines in the liberal arts curriculum is the function or task of what we call study in education. In other words, the integration of these learnings for dealing with the problems of education both as a citizen and as a teacher is the function of systematic work in the field of education. This is the kind of study education must be if it is to operate within the liberal arts curriculum.

A study such as this is not contrary to the aim of the liberal arts curriculum. Rather it constitutes the capstone of a liberal arts education; it is the study of the development of man and the ways by which he can most fully realize his social and individual potentialities. It constitutes at the same time the foundations of the general education of the prospective teacher. It is in this sense that it can be said that education has a place in the liberal arts curriculum and that liberal arts institutions have a right to offer study in education.

THE OBJECTIVE OF EDUCATION IN THE FINE ARTS

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EDUCATION without defined and identifiable objectives is education without purpose. On the other hand, an educational program which will not permit the modification or the expansion of its objectives is fit to serve only a static society. Since ours definitely is not a static society, and since our educational efforts are unalterably committed to the promotion and enhancement of democratic processes, it behooves us periodically to re-examine our objectives in order to make certain that they will undergo such modifications or expansions as the developing requirements of our culture may demand. Such a re-examination with reference to objectives in fine arts education is the purpose of this paper.

Added significance is given the undertaking by the fact that within recent years the professional school of fine arts has appeared on many university campuses. On a departmental basis the same thing has occurred at many colleges. These newer developments are of comparatively recent status in Texas circles, but they have become sufficiently prevalent to warrant the closest scrutiny.

The subject matter of the fine arts is by no means a new curricular idea. In their original educational setting they were consigned, and rightly so, to the area of the humanities. Here they should, in one of their most important aspects, forever remain. Not a few educational thinkers have felt that the humanities should represent exclusively the domain of the fine arts, and Aristotle is by no means the only educational philosopher, and far from the last, to view with suspicion the professional practitioner of any of the arts, particularly if this professionalism was to be sought in the normal channels of the educational system.

As a matter of obvious fact, if there had not always been a certain type of professional training in the fine arts, the world would not have known its great painters, sculptors, musicians, composers and actors. The training which these artists received,

however, was carried on under a specialized type of procedure, chiefly, if not altogether, removed from the college campus. It was not college education, nor in any regard could it be considered as liberal education. It did succeed in fostering and developing here and there the talents of a genius, but all too often the training process failed to produce a citizen as well as an artist. Indeed, so true was this that it became almost a foregone conclusion that a great artist would perforce be morally unstable. One definite influence upon formal education did result, however, as manifested in the gradual incorporation into the college curriculum of one fine arts skill subject after another. But with this expansion in the direction of specialized training there developed a growing tendency to overlook or to forget the basic sanctuary of the fine arts among the humanities. On the other hand, no alternative philosophy was advanced. It appears, in fact, that even the most prejudiced protagonists of the arts had only the vaguest concept of what their role should be in the overall educational program. The result tended toward nothing more than a certain type of skill training in painting, or in playing the piano, or through participation in the school band or taking part in a dramatic production. Inevitably, albeit slowly, came realization and although music, and art and drama had achieved a place in the school program, and a departmental status in many colleges and universities, in reality nothing much had resulted except a certain type of display or exhibitionism. Even such fundamental necessities, according to our present lights, of how to measure these various subjects in terms of credit hours, wrought many grey hairs among those deans and registrars who were still the possessors of hirsute adornment. Obviously we were getting no place, and with considerable abandon.

It is not surprising then that eventually some schools reached a conclusion that perhaps the approach was all wrong; that certainly we had erred in neglecting to remember that the fine arts must always remain in certain of their aspects as a part of the humanities; and that quite as surely prospective practitioners of the arts were not being trained with a sufficient degree of competency in respect either to skills or concepts.

The problem was simply this: if the college, by the inclusion of fine arts subject matter in the curriculum, could do no better

job than the private teacher of music, art or acting had done in the past, then it would be difficult to justify the assumption of the additional burden and expense involved. Conversely, if the colleges proposed to continue the teaching of these subjects, then a dual objective should be kept in mind. First, a type of training should be offered which would produce among the student body at large a better understanding of and appreciation for the arts. Second, practitioners should be trained who would be capable not only of exhibiting artistic skills, and of transmitting these skills through their own teaching, but who also would represent a college or university product in the better sense of the word, and who, furthermore, would be able to spread among laymen a more intelligent regard for the arts.

The ultimate result of this approach to the problem has been the organization on some campuses of a college of fine arts; on others a separate school of music, or art or drama has been established. Still others have stuck to the departmental plan, with varying degrees of intensified specialization. Among those who have devoted considerable thought and study to the situation, it is assumed that these newly created units in particular shall bear the responsibility both of serving the campus at large in the category of the humanities, and of providing for those who so desire and who can qualify, a type of professional training which will prepare the recipient not alone in the area of skills, but which will also seek to develop a citizen who possesses an unusually alert concept of the role which the fine arts must of necessity play in any society which hopes to embody and to reflect sincere spirituality and sound culture. This, in a word, expresses, in the opinion of the writer, the true objective of fine arts education in the American school of today.

In any attempt to apply this objective it is necessary to consider the matter from two viewpoints. The separate and distinct college or school on the larger campus is one thing. The smaller liberal arts college, with a fine arts curriculum which by comparison may be more limited in scope, is another. The obligation and necessity of offering such subject matter is quite as imperative in the second instance as in the first. Any conclusions in this regard would appear to rest in careful consideration of the relation between concisely stated objectives and possibilities at hand

for their attainment. This point must hold a prominent place in our thinking as we strive for a solution to our problems.

Two objectives have been stated, although they have distinctly a dual relationship. These objectives are the preparation of the would-be appreciator, and the preparation of the would-be practitioner of the arts. The task imposed thereby is to seek some reasonably sound hypothesis by which we may plan for and hope to attain these ends. The details of planning and of program building must remain inviolate within the rights of each and every institution. But as preliminary to our thinking along these lines, and in the light of our primary premise that every educational effort should be directed toward the accomplishment of our basic democratic purposes, it appears logical that we should turn aside momentarily in order to review briefly the nature of each of the fine arts, and to contemplate their potential role in the current American scene. Short of such a background it is scarcely possible to attempt a justification of our stated objectives, or to suggest any practical means for their realization.

Fundamentally, the fine arts are identifiable as consisting of architecture, sculpture, painting, music and drama, although manifestly several subdivisions are also to be included. Architecture is the art of building. The products of architecture must be useful and they should be ornamental. Ornamentation, however, must be subordinate to usefulness. But over and above each of these lies the significant requirement that architecture must afford a fitting abode for man's spirit as well as for his body, before a truly fine art has been achieved. If man's spirit is for the time being rampant, his architecture likely will reflect this characteristic. If we are self-possessed in our tastes and alert in our judgments, our architecture will take on lines of serene beauty and secure poise.

Sculpture can deal more freely with its materials than can architecture. Ornamentation thus can assume a more dominant role, and the spirit of idealism has freer rein. A certain nobility of purpose should be readily identifiable in good sculpture.

Painting should employ the sensuous beauty of color to the end of spiritual sublimity. It may, however, resort to stark sensuality, and achieve as a result only the sordid. In painting the artist can be much more manipulative of his materials than in

sculpture, and the result should be a nearer approach to ideality, especially since the mind has to supply more in the appreciation process than is necessary with sculpture.

Music escapes all the limitations of space. It is conditioned by time alone. A musical composition is the product solely of the composer's mind, as he combines tones to produce melodies and harmonies. He speaks from his soul, if he is a great composer; and he speaks to the soul of those who hear him with understanding. Music should be the most noble of the arts. Not infrequently, though, it has been employed only to arouse man's inferior senses.

Literature, of which drama is a part, is the most effective of all of the arts in the transmission of thoughts. It should inspire, but it may be used only to incite. Not until we acquire a sense of discrimination sufficient to distinguish that which is propaganda from that which is truth, can we hope to produce and to reap the benefits of a truly noble literature.

With this delineation of the fine arts in mind, it becomes obviously imperative that education provide some disciplinary process whereby society may be saved from the tragic consequences which might arise if its members are limited in matters of taste and in ability to discriminate. This need will be more clearly objectified through contemplation of the place and influence of the fine arts in mid-twentieth century America.

It is essential, in assaying the role of the fine arts in this or any other period of history, to bear in mind that in the use which it makes of the arts any given society lays the foundation for the emotional environment of its members. The arts are the fount of beauty, and man possesses at the very roots of his being a profound craving to satisfy his longing for the beautiful. Those elements of beauty which carry appeal to the untutored are, however, basically primitive in character. Man is enabled to transcend this primitive appeal and to begin to comprehend the true aesthetic of beauty only in proportion to the degree in which his tastes are developed through a disciplinary routine. Once again we pause to reiterate our patent educational obligation.

As we turn to a consideration of the pattern of the fine arts among our current mores, we should remember that past history

has reflected a tendency on the part of man to cultivate the arts only after his wars and his commercial undertakings have been brought to a successful culmination. We stand at the close of a second world war, and it appears momentarily, at least, that there is a good chance that any immediate recurrence of conflict may be averted. True to pattern, we are heavily engaged in commercial pursuits. But we represent an important deviation in so far as the arts are concerned. A major part of our industrial reconversion has to do with an extensive building program. Thus at once we encounter a phase of the fine arts, that is, architecture. This architectural expansion includes homes which must be decorated; civic centers which must be adorned with paintings and sculpture, peopled with symphony orchestras and dramatic personnel; churches which must combine the spiritual with the aesthetic; school buildings which must meet at once the practical needs of the program and the aesthetic requirements, innate and cultivated, of the pupils. In addition to these fundamentals of architectural design and interior decoration there are other commercial aspects, such as the further streamlining of automobiles, the beautification of trains and similar applications, in which the artistic touch serves to enhance appreciation, to symbolize comfort and to entice relaxation. That there is definitely a commercial aspect fundamental in this employment of art is good. We need to get away from the old misconception of art as something outside the realm of the practical. That we are prone to fail to recognize the place of art in the pattern of commerce is to our own discredit, for it is evidence of a limited sense of values. It is this selfsame limitation which can bring about today, as it has in the past, an orgy of bombastic advertising, fantastic architecture and flamboyant merchandise which can undermine us quite as much as other readily condemned excesses, and much more insidiously.

Individually, rather than as a corporate part of commerce, the fine arts are no less prominent in our society. Music has become, due to the radio, an inescapable part of American life. In any community, however small, it would be virtually impossible to go through a day without hearing music. Now, if it were possible for a human being to take music or to leave it alone, the situation would be far less significant. But the fact is that there is no

man, unless he be tone deaf, upon whom some form or type of music does not exert a physiological effect, and for whom it does not carry emotional appeal.

Art as embodied in painting and sculpture is more largely confined to exhibition galleries except as it glares at us in counterpart from the covers of magazines, illustrations for short stories and the content of advertisements. In reality, then, art, too, is inescapable.

Literature is readily accessible. That the great volume of literature readily at hand may be of questionable value is surely no source of comfort.

Architecture and interior decoration, particularly as related to homes, may be restricted in scope by economic necessity. Within the confines of the most simple dwelling, however, are numerous potentialities which may be combined to enhance or to mitigate against the tranquillity of man's mind and spirit. The nearest approach to a condition of neutrality in such a situation is represented by that type of home which contributes only to the atrophication of man's innate aesthetic sensitivity.

We have with us, then, on the one hand, the picture of an America largely undisciplined in matters of taste and in powers of discrimination. We have with us, at the same time, and with all of their innate and fundamental appeal, the fine arts in a prominent role. It is undeniable that the arts carry appeal, consciously or subconsciously. This is inescapable. What the nature of that appeal shall be rests upon the acquired sagacity of any society. A perusal of the pages of history reveals that civilization has advanced proportionately as self-consciousness has increased within the race. Self-consciousness is enhanced by spirituality; spirituality is a phase of the emotional environment, in that it arises from feeling; the fine arts as they embody representations of beauty serve to refine feeling in the higher degree, if we are capable of the realization of their import. Short of this realization, distorted emotional reactions may result. In either case, the fine arts play a role in the advancement or in the retrogression of civilization. This influence cannot be restricted simply to the realm of aesthetic desires, innate or cultivated, but they will perforce affect also spiritual, social and moral standards to the degree in which each of these reflect our inner-

most feelings. Thus it has followed in times past, and will maintain in the future, that when the arts have suffered distortion at the hands of a degenerate society, culture has retrogressed for the time being. That is but another way of saying that few individuals and still fewer societies have been able to maintain steadily or consistently a high type of self-consciousness. Consequently, the world has recurrently lapsed into contentment with lesser values. At such times, the fine arts have not fulfilled their divinely appointed mission, but they have remained nonetheless influential. Baroque vulgarity has quite as much effect upon society as does idealistic purism. Each reflects the concepts of the age which produces it.

These things considered, it may be difficult to avoid a touch of cynicism when we come to contemplate the role of the fine arts in the contemporary scene. Here we stand at the end of an age-old cycle, and at the beginning of an era or aftermath as frequently demonstrated, but never deviously. The pattern has been monotonously unvaried, repetitiously unimaginative and consistently stupid. The world is shocked out of its normal complacency by the horrors of war. With the end of war there comes release. With release there comes over-indulgence and the consequent necessity for readjustment. With readjustment to a certain normalcy, there comes, once again, complacency. Throughout each of these oft-repeated cycles the race has not infrequently had at hand the potentialities for the development and maintenance of a sound culture, a sincere spirituality, a sympathetic society and an ennobling art. The fact that these potentialities have remained so largely unrealized, with consequent detriment to humanity, is but proof that thus far, man has not been capable of sustaining himself upon the higher planes of idealism. Well might we succumb to dire pessimism if we were not, by the very nature of our spiritual being, spurred on again and again by those two inspiring words, *faith* and *hope*. At this moment, as in no other, the hope for world culture lies with America. We cannot but have faith that she will come through.

We know that the achievement of a complete spirituality would be the answer to our problems and to those of the world, for complete spirituality embodies all that there is within a

stable society and a sound culture. We know that the fine arts offer, inherent within the proper concept of their intrinsic values, a key to a high degree of self-consciousness, in that they afford such a facile and effective agency for the enhancement of the reliability of taste and the ability to discriminate. We know also, though, that such a utilization of the fine arts can be made possible only through an educative process. Finally, we realize that such a process must provide simultaneously for those who now need to be taught to understand, and for those who must be prepared to transmit understanding to future generations. It would seem, then, that the predicate for the projection of the objectives of fine arts education lies before us in pitiless clarity. Either we meet the challenge, or we acknowledge our inadequacy.

By way of summary, we face this situation. The fine arts will be influential in our current mores, whether or no. Man's very nature, together with art's inherent attributes of beauty, makes them so. If this influence is to be on the positive side, such a result can come only through the refinements of tastes and of the powers of discrimination. The plan to be followed for the attainment of these aims must provide alike for the appreciator and for the professional who will be capable of moulding future appreciators. Now let us attempt to state in definitive terms just what is implied in a program of fine arts education for each of the two categories which have been suggested.

As a division of the humanities it is to be expected that fine arts education will provide the student with a fund of knowledge upon which he may predicate the development of reliable taste and sound appreciation with respect to the arts. Such a program should be designed as a cultural experience, and not for the acquisition of skills, the latter being restricted to those rudiments necessary for appreciation. Such a plan probably would assume the proportions only of a major in a liberal arts curriculum. It may be applied to each fine arts subject individually, or it may follow a scheme of general survey and orientation. Naturally, a goodly amount of literature, history and philosophy would be a part of such a curriculum.

At the other extreme would be the professional degree in one of the fine arts, the purpose of which is to prepare the student for vocational proficiency in his chosen field. Specialization of

a high order would be the primary aim. But instead of sending this student to an art institute, a conservatory of music or a private school of drama, as has been done in the past, he will be provided with the background, the facilities and the experiences of the college or university campus. To his intensive professional training will be added as broad a variety of liberal arts subject matter as circumstances will permit. Through this broader experience, and by developing his perception for the humanistic content inherent in the fine arts, he should achieve not only efficiency, but also a new vision, which he may in turn impart to others.

Between these two extremes certain deviations and combinations are possible, although these must necessarily be limited from the professional side. With the humanistic approach, however, various additions are possible, but only for the purpose of increasing avocational efficiency.

Whether or not there is agreement with this definition of aims and purposes in the two approaches to fine arts education, what has been said is at least indicative of the type of reasoning which has resulted in some of the reorganization which has taken place on many campuses in the area of fine arts. The situation surely is sufficiently challenging to merit careful consideration.

This dualism of objectives certainly is not attainable by means of a common approach. Let us consider first the appreciator. In all probability he has neither the time nor the inclination, and more often than not he may lack the ability, to acquire any particular skill in any of the arts. His major interests, and doubtless his talents, lie elsewhere. But whatever his vocational pursuits, he remains somewhere an influential member of society. To the degree that he possesses shortcomings, he at least will not enhance the welfare of the group of which he is a part. To the degree that his exhibition of taste in matters of choice is unstable, and to the degree that his powers of discrimination are dulled, he is inferior. Taste has been defined as the ability to enjoy plus the power to discriminate. Thus feeling, in the guise of enjoyment, enters into the situation. But so does intelligence, in the power to discriminate. What actually occurs in the course of developing reliable standards of taste is the acquisition of the ability to give a certain intellectual rendering to an emotional

experience. Under the stimulus of such a discipline there will come an urge to inquire of ourselves why we feel as we feel in response to certain emotional motivations. Then it is that we are on the road to reacting, where our emotions are involved, not solely in accordance with the way we feel, but also we shall be governed by the way we think. That is a type of cultural discipline of which America stands sorely in need. It can be achieved only through education, and the fine arts, according to the judgment of nearly all authorities in philosophy and education, offer the best available vehicle for the accomplishment of his goal.

With regard to the student who desires professional training, we have pointed out that while developing his skills, he must, at the same time, enlarge his vision until he, too, will be keenly sensitive to these humanistic elements within the fine arts. He must be guided into ways of pedagogical practice by which he can deal effectively both with the layman and with the prospective professional whom he, in turn, will teach. We must continue to have great painters, composers, performers, dramatists, poets, novelists and actors. We must have, also, trained teachers in each of these arts. Both artist and teacher must be brought to a realization of the basic factors inherent in the whole situation. This will require professional training of the highest order.

The responsibility, the means and the procedure for achieving these separate but related goals in fine arts education must rest individually with each institution. Duplication of method is not desirable, but unity of purpose is essential. In this connection, I dare, in closing, to suggest that one great pitfall may lie in the lack of a precise conclusion as to just what and how much a given school shall offer in fine arts, and an equally precise evaluation of what such offerings may be expected to accomplish. Once the minimum necessities for the attainment of a stated objective are thoroughly understood, then the danger of unwittingly holding out a false premise to a student is minimized. The dangers and responsibilities which arise at this point are indeed tremendous. If the specific objective is to afford a competent cultural background in one or several areas of the fine arts, that is one thing. If it is to train a student to make a living out of commercial art, or teaching public school music, or acting or designing scenery and costumes for the theatre, then

we have a far different situation. The latter should experience all that is offered to the former. But over and above that, we must turn him out as an honestly competent practitioner, prepared to meet all the obligations which have been indicated. If we neglect the layman in his cultural pursuits, we have done harm to him and to his neighbors. If we fall short in the professional training of that one who seeks vocational efficiency, the results and effects of our failure will be infinitely more far-reaching. On the one hand, we will be derelict in our responsibility to an individual; on the other, we shall perpetuate that neglect into future generations.

THE FINE AMONG THE LIBERAL ARTS

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AS PART of a recent sabbatical leave, I undertook to visit some southern, midwestern and northern universities and colleges, with an intention of observing the role of the fine arts in the liberal arts education. Cursory as these visits had to be, they resulted in impressions of encouragement and inspiration, but also, inevitably, in some negative conclusions. These, however, came as a part of an effort to re-evaluate some long-established views, and in no way as an aspersion on the work of the teachers whom it was my good fortune to meet, and whose unusually valid work and admirable results merit my unqualified admiration.

There is vigorous searching, vital eagerness, widespread resurgence everywhere one goes. Good work, good teaching, good talent everywhere, and no vestige of the inept and uninspired academic nor of the flagrantly eclectic of former days. Risking loose generalities, my conclusion is, that art in the United States has come of age, has matured, is established and is spreading.

On the negative side of the ledger, however, my over-all impression was one of an eager, youthful, but at times restless and not too profoundly motivated activity bent on the promulgation of self-expression, between which and self-seeking the demarcation is at times vague. Then there is cerebration instead of spontaneous inspiration. And there is some sheer search for competitive supremacy—a thing hard to escape in our day.

What struck me particularly almost everywhere I went were shapes, shapes, and more shapes; objects and again objects; design. We make, we express, we invent. After a while we may well ask, "But why, why?" We must have shapes and objects, of course, if there is to be a world, but that world seems to be getting more and more shape-conscious and object-conscious, perhaps more than it is good for it, especially when objects and shapes are made and admired for their own sake and as a law to themselves, as having a meaning and a purpose in themselves. This "homage to the object," as a publication once called it, would be harmless in itself if it did not verge on a cult,—a state

of mind in which sight and soul can no longer be happy unless wrapped around objects and forms.

It is true, we must of necessity cultivate and study shapes and forms in architecture and industrial design, but there they are not admired for their own sake, but as incidental to the function they perform. In abstract sculpture and painting, on the other hand, the element of practical function is absent and the physical aspect alone claims admiration. In nature all shapes have a reason for being, for they originate from within and grow from an invisible and materially non-existent center out, all of them,—from a seed to a star. Thus a color is neither gay nor a line sad except the object they depict be gay or sad. A pebble, a root, a cloud, or any living thing, they know why they behave as they do and are all shaped by the requirements of their existence, but if man in his artistic expression behaves like a pebble, a root, a cloud, or a tree, then we begin to wonder. Some leaders of modern art have in this way attained delightfully engaging shapes, appealing either to imagination, to a cultivated pleasure, or to some primordial spirit within us. This may be as it should, but should such art find place among the liberal arts? It is essentially material in character, with some incidental measure of psychological associations evoked in us. What is so curious about this form of art expression is, that it so completely fits into the ideology of dialectic and agnostic materialism, and yet its own world would have none of it, but the free, Western world, which professes spirituality and ostensibly abhors frank materialism, harbors it. Blessed are the ways of free democracy, that keep the doors open to all creeds, but in liberal arts education we should know where we stand and not find ourselves on the wrong side—unknowingly, at least.

It is this art of shapes and free of meaning that is usually taught as *design*. Unspecified, unapplied shapes and colors are studied apart from representation, with a view to attaining a general discipline which could be applied to any case and whenever the opportunity should arise. But is not such teaching a tree without roots, notwithstanding the satisfaction it affords an age glorying in self-conscious artistic sophistication? Unless design be *of* something, born of a specific need, is it not vanity

at best, even if it should evoke some faint glimmers of artificially developed appreciation?

I sought to find the answer to this question: Is the art of painting really a liberal art? The answer was affirmative whenever I viewed art as an emotional pleasure; as a cultural asset; as a gift enabling one to approach the spirit of nature; finally, as an enchanted unfoldment of one's soul, for one can read and learn much between brush strokes. As such, the art of painting would be as much a liberal art as the art of music in the quadrivium of old, or the art of painting and of caligraphy in the cultural wealth of a Chinese gentleman-scholar of the corresponding past.

But we cannot be sure of such benefits. Far from being an exact science, the art of painting is, at best, subject to a teacher's personal bias, and it may be taught in as many ways as there are personal outlooks, which are many indeed. It can be taught as academic, or as photographic, as geometric or as deformed, as otherworldly, idiosynchratic, nostalgic, fantastically morbid, deliberately ugly or almost anything else. It is the self-glorifying nature of contemporary art that makes this possible. Also various teachers will stress various things: some freedom and boldness, others vision and imagination, some color, some movement, form, drama, life, geometry, and they will do it to suit the temperament of a particular student, or they will do it regardless of it. Also some will see the art of painting as a sovereign cause, justified in itself, responsible to itself, beneficial of itself, a jealously to be guarded sacred weed justifying its own wild growth,—an isolationist view, based on the belief that things can be for their own sake,—while others will see it as a means to an end, and so forth. Thus, no matter how we see it, the teaching of the art of painting in a liberal arts college is a risk, but perhaps a risk worth taking, considering the value of taste, of sensitiveness, of grace and of humanity in a world perishing without them.

In connection with instruction in the art of painting, this question, trifling but revealing, I also asked: "Why must it always be a nude?" Can't we be without it? Why does the study of art still and so often mean a nude? It is true, much is learned from anatomy and from the actions and attitudes of

the human body, but how much of this is merely a habit, lingering and unexamined, hailing from pagan antiquity of anthropomorphic religions? Or is it all a fading ray, a dying momentum, of the Renaissance, of its ideals, its scientific materialism, its sensualism? Or a tarrying impact of French eroticism of recent centuries? Whatever, this time-worn practice degenerates into a hardened, matter-of-fact routine, which takes us into a sphere of human experience that could as well remain more sparingly accessible.

This all-important focus of Occidental art was so innocently ignored in the long centuries of the great Chinese past, that the lures of anatomy were not so much as suggested under the rhythmical folds of the garments that overlay them. Nor did the art of China feel the lack of sensualism, as it sought rewarding subjects in mountain peaks, in bamboo leaves, in mists, in emptiness itself. The unadulterated joys of spatial relations in "inspirited" nature were to a Chinese fully as gratifying as the less impartially admired flesh themes were to an Occidental.

Also an answer to this I sought: Which of the three arts—architecture, sculpture and painting—is of the greatest benefit among the liberal arts? Which offers a maximum of cultural possibilities, involving a minimum of the arbitrary and the vague? My choice fell on architecture. When taught as planning and design, architecture justifies its position among the liberal arts with greater finality than the other two arts. Architecture can never be a medium of the same emotional and humanistic expression as the other two, but neither is it subject to the same uncertainties, whims and idiosyncrasies as they are, —a great point when education is concerned. Architecture introduces the student both indirectly and gradually into the nature of art, and this it does simply, tangibly, leading from the familiar and practical to the purely aesthetic. The other two arts reach further in this direction, but in the liberal arts education need we go further? Architecture derives its aesthetic from practical restrictions and actual need. It helps develop a sense of design, resorting to specific cases rather than to over-all generalities. The study of it leads to better taste, better homes, better life, better family, better society.

Also I sought the truth about the benefits of the teaching of art appreciation in general. The term itself is outmoded today, but the teaching essentially is practiced more than ever, and the fact that it is so widely established seems to prove its usefulness. And yet, in matters of art one learns to be wary of well-established practices and a re-evaluation may not be superfluous.

The benefits are undeniable, I find, although here, too, the element of personal bias cannot be ignored. A masterpiece imparts grace through its own grace; through its ideal it extols the need of an ideal; its concentration teaches concentration; its humanity instills humanity, and dignity, peace, strength and grandeur. It yields an insight into the deeper nature of both art and life, as with its laws of composition it reflects the laws of life. In this, chronology and historical development are a useful framework of study, meanwhile being desirable ingredients of a well integrated culture in their own right.

Thus a study of masterpieces reveals a great pedagogic potentiality in the ethical direction. But there are pitfalls here, for the more we seek the ethical at the expense of the factual and the historical, the lesser becomes the opportunity for strict tests and reliable grades. And grades we must have for both the college and the parent. Thus in the end we resort to imparting facts under pressure, even at the expense of finer sensibilities and independent thinking. This balast type of teaching achieves what is often expected of it: it frightens the student into a proper esteem of a course as no one likes to have his course branded a "snap course." This results in high competitive structures of learning, that like skyscrapers crowd a campus, until life on it begins reaching megalopolitan frenzy.

This is inevitable in mass education, but it is hard on art, for least of all knowledge does it prosper under a mere veneer of factual knowledge. Subject to these limitations, then, the teaching of the appreciation of art may be deemed a very good thing, it was my conclusion.

Some colleges offer laboratory work, which in architecture, sculpture and painting is intended to supplement theory and history, making them more real and better understood. Thus, mosaics and frescoes are copied, painting techniques executed, capitals carved and masonry construction reproduced in models.

This is unquestionably an earnest practice and a laudable academic discipline, which in the mind of the student moulds the historic past into a greater reality. But now the question arises in my mind, with all esteem due this admirable profundity, Should the past ever be made quite so real and be impressed quite so deeply? The cultural and the pedagogic value granted, Should the dead practices of the distant centuries still be forced into the already crowded bag of a young person's cultural equipment, especially when the motivation, the usefulness and the materials pertaining to these practices have long since outlasted their usefulness? Is such a thorough knowledge really necessary as a mere aid to the grasp and the retention of the cultural aspects of history? Indeed whatever we do must be done with thoroughness, but is it not equally important to have a balance between thoroughness and usefulness. The past is important, but how important in relation to the entire cultural and social picture of our time? The past is attractive and it has its charms, but the love of it is frequently only a sweet escape, the subterfuge being a respectable conviction of the importance and the dignity of our scholarly efforts in that direction. But while antiquity means memorizing a fact, modernity means being willing to face it; while the past can be insidiously narcotic, the present can be fiercely challenging and demanding all the time we can give to it.

It has been said, "He who does not know history repeats it," but it may also be said, "He who *does* know history repeats it"; and slavery to the past is as harmful as the ignorance of it. Just for one example, designing a modern auditorium, let us say, in the lugubrious and heavy style of Romanesque architecture because one admires Dante, would be such a case of knowing history and repeating it. The sweet comforts of monastic seclusion in a world that is on fire are more than idle; they are harmful.

In the field of art, especially, should the limits of delving into the past be thoughtfully watched. If they are pushed too far, the resiliency of students' aesthetic judgment and the freshness of discrimination—so important in art—will be flattened out by the historically comprehensive but aesthetically indiscriminate research. A lack of division between beauty and ugliness, be-

tween the important and the unimportant, may be acceptable in archeology,—esteemed as this science is among sciences,—but art is not archeology, and in art a multiplicity of items smothers the elasticity of aesthetic reactions as well as the faculty of spontaneous enjoyment. The lures of the past, as well as the pride of scholarship, need close watching. The past wraps itself around us in spirals, loop upon loop, until we progressively see more and more of where we have been and less and less of where we are going.

I sought answers to these and many other questions. But one underlies all others,—a question hard to formulate, and an answer hard to give and harder to face. It is a complex and manifold question: What is the relation of the arts of painting and sculpture to man and God? Is "personal creativity" really "anti-religious in the sense that it is always subservient to the individual desire for immortality in the creative personality and not the collective glorification of the creator of the world," and is it true that "religion springs from the collective belief in immortality" while "art from the personal consciousness of the individuals," as Otto Rank sees it?

Why did the great Michelangelo stop painting and carving, and during the last eighteen years of his life limit himself to designs of churches for which he declined reward, as Pevsner points out, and why did he write: "Let there be no more painting, no more carving, to soothe the soul turned toward that Divine Love which opened His arms from the cross to receive us"? And was Oscar Wilde right in believing that "There is no fine art without self-consciousness," and can we be self-conscious and God-conscious at the same time? Can we serve two masters?

Is there more than meets the eye in the ancient injunction against "graven images," and are painting and sculpture "strong wine," an enticing drug, a hypnotic dream? Do they grow around mortal personality as a pearl does around a grain of sand? Is that personality—even in a genius—contrary to God, "with whom there is no variableness, neither shadow of turning," while variableness and shadow of turning are the soul of art?

Finally, should man be his own creator, his own god, or can God really work through man whose imagery rises no higher than his material, mortal ego, even in all its beauty? The cult of art and the worship of genius, are they not, in a way, modern types of idolatry?

Only a definite answer to these questions can spell the final word as to the position of the fine among the liberal arts.

ON INTERNATIONAL ADMIXTURE IN FOREIGN-LANGUAGE FACULTIES

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PROFESSOR, CONCORD COLLEGE

THERE is no one who honors more than I, "on this side idolatry," the intellectual qualifications, the linguistic, literary and other knowledge, and the sincerity of the specialists from across the Atlantic and below our borders who assist in the upbringing of American youth.

I am convinced, however, that very few of our foreign-born colleagues in the language field possess or acquire a satisfactory "working" understanding of our undergraduate student material. I exclude from consideration here the uppercrust charges of a complacent French-born professor in Harvard who told a convention of educators that all was well with foreign languages in the United States, and am thinking of the vast assemblage of middle and lower class students among us. The latter have in the main absorbed no Latin, which foreign-born professors drank deeply of as a matter of course. They do not in general know enough English to be thought of even as comfortably monolingual. But the professors I have in mind evidently proceed on the assumption that all of our students of foreign language *must,* on entrance into college, be reasonably in possession of the mother tongue, just as the boys and girls of the old country were in relation to theirs. Thus their consciences say nothing to them when they consume the greater part of beginners' time in continual oral and aural exercise, unseasonably plunging the unready *in medias res.*

Naturally, as far as the United States is concerned, fluency in speaking French is a great and glorious stock-in-trade for the French-born-and-bred, as fluency in German is for the German, and in Spanish for the Spaniard. It was largely on the strength of this that they secured their appointments. They would be not quite human if they failed to exploit the advantage. But they are overstepping bounds when they promote a dogmatic doctrine that colleagues who missed the privilege of being born abroad are all off on the wrong foot if not submissive to the ultra-

direct, French-the-only-language-of-the-classroom, methods. Personally, I have some fear of being a member of an undergraduate faculty of mixed nationalities. Years ago as a student at the Johns Hopkins I could detect some decided faculty rifts along national lines. At a southern university a French lady on the staff never quite recovered from the failure to select her son as an additional member. He had an impediment in his speech. *But he spoke French! So voilà!* She was also sure that no other language could match *Je t'aime.*

Many of the foreign-born (the reader can perhaps supply examples) have in fact a rather biting disregard for English as a language. At the Johns Hopkins, long ago, a brilliant French professor of French literature made no effort to use English in any consecutive way after two years of residence in America. I could only conclude that he did not like the sounds of English (which of course was his privilege). At the University of Pennsylvania, also long ago, I could understand our Spaniard's Spanish very readily, could guess rather successfully at his French, but I emphatically could not handle his English.

A visiting professor from Spain lectured one day at the University of Chicago altogether to my discomfiture. Unaccustomed to use the subject pronouns in Spanish except for emphasizing and clarifying purposes he bore down upon their English equivalents with a most disconcerting energy. So rare was (apparently) a satisfying equipment in our spoken language among professors in this country that in my (admittedly limited) experience I knew only Professors Albert Guérard and Gilbert Chinard as exponents of really authentic English. Can any one name a Frenchman or a Spaniard, except possibly Jacinto Benavente, who quotes English poetry—with pleasure or without? I remember reading somewhere an article by Unamuno entitled "El reposo es silencio." He had taken Hamlet's "The rest is silence," and absurdly, though a very great philosopher and one presumed conversant with English, had concluded that "rest" here meant "repose."

I put these items together to suggest, without asperity that the foreign-born are in general not the best adapted as guides in prescribing our methods of instruction in undergraduate foreign language. A foreign-born teacher of his native tongue among us must both know and like our English vernacular, the stu-

dent's springboard, so to speak, for further linguistic accomplishment. Otherwise, there will always be grave defects in such a teacher's pedagogical ministrations.

A French professor who has lived all his life with his own "visage" (no joke intended) assumes, I think, that his American students are just as familiar with English "visage." Let teachers who read this make inquiry in their own classes concerning this word. The result may well be the beginning of an opening of eyes that are now closed to a most important detail of our educational retardedness. It was so with me, though I am native here and to the manner born.

Or compare the probable feelings of an average French boy in the schools for "Mignonne, allons voir si la rose," or "La pâle mort mêlait ses sombres bataillons," with his American counterpart's sentiments for "I know a bank whereon the wild thyme blows," or "And drowsy tinklings lull the distant folds."

I do not presume to know all the various aspects of sentiment of Frenchmen in their "teens" for their language and "letters," but I believe it is safe to say that with rare exceptions they experience genuine stirrings of emotion from words as sounds, when apart from as well as when wrapped up in meaning. It is not so, by and large, with their cousins of corresponding age over here, for our general system of education does not require these to pay the necessary price in variety of linguistic experience, and in industry and devotion, for the acquirement of keen emotional as well as intellectual sensitivity to the national language.

In saying these things we find ourselves at the very heart of foreign-language teaching and foreign-language learning. We have first to be schooled in our own. *We have to have it within us* to love Gray's *Elegy,* not for the thoughts alone, but as well for the ethereal something that plays about the concrete language. The poem, in other words, must thrill us *linguistically,* or it will not genuinely thrill us at all. And, surely, if the best in English brings no thrills to an American, there is clearly no use for him to look for one in an (in such a case) unassimilable language and literature.

I should like to ask the French conductor of a beginning class who knows so well (according to him) how to inspire his American students to know and love French, to close his eyes for a

moment and imagine himself coming through the French schools without acquiring an abiding intimacy with his own language and literature. Then let him imagine further an American coming along with the intention of steeping him, despite that foundation lack, in the intricacies and beauties of English. That is the situation I have been picturing, in reverse.

I mean to say that, given a strong and durable foundation in English,—not often attained in the absence of Latin in the lower schools—any serious and solid method of imparting a modern foreign language will serve, but that, as conditions are and will be for a long time, with simultaneous "build-up" in English necessary in all our undergraduate foreign-language instruction, slowness with sureness are more indicated (as the doctors say) than all over-ambitious pedagogical striving, in which the foreign-born instructor "breaks his neck" in vain efforts to accomplish the impossible. It is noteworthy that the most dogmatic and persistent of those who would foist an artificial universal language upon our already sprained and strained language-curriculum are not our native-born.

A professor of German with a German name, and presumably therefore of German nationality, has spoken with ironic scorn of a native-American professor in one of our best institutions because he gives his graduate course in Faust in English, neither lecturing in German nor insisting upon that medium in discussion.

According to my information, few in our country have exercised as stirring an influence upon the study of the German language and literature as did Professor Calvin Thomas. Judging from his own relatively slight regard for a "speaking" acquaintance with the German language as compared with thorough ability in reading it, I feel sure that he gave his literature courses at Columbia in good old English, his first and greatest linguistic "love," the language in which he could most satisfyingly to himself impart to students of native English speech his innermost impressions. But Calvin Thomas, if some of our language prescribers from abroad are to be bowed down to and worshipped, would be a most nefarious person to have around at the present time.

My belief, supported by observation, is that normally the American-born instructor is more exacting, harder to satisfy in

teaching beginners in foreign languages, than is his foreign-born colleague, and therefore does a more finished job in the case. A French lady standing before my class was enthusiastic over the performance of a student who read to her in French. At least she said she was. But *I* knew that the effort was mediocre, even for my standard, which at the time and place was not very high. Possibly there was an overdose of politeness in the lady's comment, and that a harsher judgment lay concealed. But I do not think so. The foreigner, whether an uncultured "informant" or a cultured professor, is disposed to feel that the American student, his unfortunately well-supported opinion of the latter's linguistic ambitions not being very elevated at best, is doing admirably when he approaches somewhere near approximate correctness; whereas the American instructor, knowing from experience in his own person the inherent weaknesses for foreign languages arising from the laziness of articulation of English speech, as well as from language-lax lower-school training, knows exactly how his American charges must be propped up, and never-endingly kept on the alert to prevent lifelong habits from constantly prevailing.

I think that the foreign-born professor, observing, let us say, that the mass of his American *protégés* promptly return to their American speech-ways the moment his particular pressure is lifted, argues this way: "Well, they obviously don't know much yet about the language, but they have been subjected to the real French of Paris, they have listened to the magic tones, they cannot but have been affected in a superior way. They *shall* pass." And so they do, but to what end really?

Thousands of American students drop foreign language after a year of trial (and error) without appreciable attainment therein. But the chances are that comparatively few of these nominal casualties fail of a healthier appreciation of English through the long comparing and contrasting of another language with their own, *provided always* that their meditations along this line are suggested by the only teachers qualified for the purpose, namely foreign-language-bred Americans.

I compare the teaching of pronunciation by the late Professor E. C. Armstrong of Johns Hopkins and Princeton with that of Mademoiselle B—— of Grenoble, and I long ago awarded the

palm to the former, though I admit that the latter was *chic* and pretty, and that she labored with will and vivacity.

It is noteworthy that it was a Frenchman who led the bitter and persistent attack against the Coleman Report on the teaching of the modern foreign languages in the United States after an exhaustive nation-wide survey, which was accepted by a committee deemed highly competent. He and others—and the absurd charge is still being repeated, until now it is almost a concentration-camp offense to say a good word for the Report—made it appear that the Report envisaged the reading objective as *the only ultimate goal,* whereas a reasonable concession to the common sense of Professor Coleman and his colleagues would have assured any one that such was not at all the burden of their suggestions.

Professor Coleman was, as I knew him, commendably like eleven-year old Richard Earnhart (See *Time,* June 8, 1942), winner of a national grade-school spelling-bee, who remarked to a reporter on the subject of learning Spanish in the El Paso schools: "They don't teach us very much. *We're really a bunch of parrots.* . . . I have a hunch the way they're doing it is not very good." Richard would have appreciated a Ticknor, a Rennert, an Armstrong, a Marden, a Crawford, a Grandgent, a Ford. But I am afraid that none of these would have felt at home in some of our "streamlined," "internationalized" departments, those I mean who listen with too much awe and credulity to preachers of pedagogy far removed from our particular and unique young American "madding crowd."

In our pondering on the theme of this paper we will do well to remember that none of us Americans would be able to find work in teaching the preliminaries of French or Spanish or German in educationally shrewd old France or Spain or Germany.

The foreign-born-and-bred colleagues in our foreign-language teaching ranks are a highly appreciated source of strength in our graduate schools. We could not well do without them. But let us follow the example of Europe at least to the extent of maintaining in our own hands, not at all as an exhibition of provincialism, but as our natural and correct prerogative, the directorship of the first years of foreign language.

OXFORD AND THE FOREIGN STUDENT

A. H. SMITH
WARDEN, NEW COLLEGE, OXFORD UNIVERSITY

I SHOULD like to begin by expressing my sense of the great honour which you have done to me in inviting me to be present at this meeting of your Association. It is a part of the extraordinary kindness which I have met everywhere in America, so that everywhere I have been made from the first to feel at home. Perhaps I may say that I had a particularly friendly welcome from the first taxi-driver whom I encountered in New York. I had asked him to drive me to the Pennsylvania Station on the side for Princeton. After a moment's pause he said to me, "I suppose you are from England." To which I answered, "Yes." After he had said, "I thought so," his next question was, "Are you a Professor?" It seemed to me best not to attempt to explain the various academic grades in my University and therefore I told him that I was. "I was sure you were," he said; "I guess those boys at Princeton will be sure to recognise you as soon as you get out of the train." He brought an attractive picture to my mind as I thought of myself entering Princeton in disguise, but vainly trying to hide the fact that I belonged to a University.

I did not intend to talk about my taxi-driver, but I think that there is perhaps a moral in my story. There is something which is basically alike in all those who are connected with teaching, and especially with University teaching, though the likeness is not always so swiftly and surely recognised as it was by my driver. I believe that there is here a factor which is of great importance in international relations, and that is why questions of co-operation between Universities in our two countries are so much worth studying.

The particular subject about which I want to talk is the exchange of teachers and students between your Universities and

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my own. We have to recognise that the exchange is only on a small scale; from time to time a few teachers and a few students here and there. But does the smallness of the scale matter? We should never forget the subtle, far reaching and hidden influence which can be exercised by a single teacher or even a single student. Perhaps I may emphasize this point by a reference to my own experience. I began my life after I had left the University as an administrator in one of our great Government Departments. When later I had the opportunity of returning to academic life my friends wondered why I should give up a career in a wide sphere of administration for the role of a College Tutor; but I felt then, as I feel now, that none can tell the influence of the teacher, and I knew also that in my University and in my own College I should have an immense freedom. I hope that all administrators of Universities and Colleges will keep in mind first and foremost the influence of the teacher, which in its turn depends on the degree of freedom which he is accorded. In the field of education and of learning the teacher —and the student so far as possible—should be allowed to shape his course where the wind blows.

I should like to refer first to the teachers and students who come from my University to you. Those favoured few who are able to come receive, I know, an immense benefit, both in the broadening of their experience and in their special studies. But alas, because of the financial situation of my country, we cannot look for much development here for some time to come. I can only hope that in the future there will be further opportunities provided than those which are available through the generous benefactions (such as the Commonwealth Fellowships) which have been provided in the past.

I will speak instead chiefly of the students who come from your Universities and Colleges to Oxford. They are students who will be coming, in most cases, in order to study for the higher Degrees which my University gives. It is here that there are certain problems, and I should like you to consider them with the sympathy which comes from understanding, since such understanding is the basis of the best co-operation. This is why I should like to tell you something about my own University, and perhaps I can best do so if I give you something in the nature

of a brief historical retrospect. We are all rooted in the past, and no University, I suppose, has its roots deeper in the past than the University of Oxford.

I hope you will not think I am attaching too much importance to history if I take your thoughts as far back as the beginning of the 13th Century. You must think of Oxford as a city on the banks of the Thames, which had grown up because it stood where two great roads crossed; the road from London to the West and the road from the South away to the North of England. It was noted for its Monasteries which had found a favouring location in the wide meadows, intersected by many streams. The Monasteries became known for their learned Clerks, and by the beginning of the 13th Century these Clerks had become loosely organised as a teaching body with a licence to teach and confer Degrees which had been granted to them by Bishop of the Diocese through his Chancellor. The Bishop's Chancellor was thus in a sense the administrative head of the incipient University. Since then the words "Chancellor" and "Vice-Chancellor" have spread far and wide to denote the chief administrators of Universities. The government of the University already showed its democratic character, being vested in the assembly of all the resident teachers of the Universities, that is to say, the body of resident Doctors and Masters of Arts who were authorised to give lectures and instruction.

One of the earliest problems with which the University was faced was that of the housing and control of its students. It was a problem which was met by licensing resident Masters of Arts to keep hostels or lodging houses for a small number of students, which might vary from about 10 to 30. In part these hostels were the precursors of the Oxford Colleges, but they had no charters or endowments, and they were not governed by a body of Fellows. Each was rather the private undertaking of a single Master.

The hostel system therefore provided for the housing and control of the younger students who were working for their first Degree, but it did not provide for those senior students who were working for their Master's Degree or for Doctorates, nor again did it provide housing for the body of resident teachers. The needs, however, of these senior students and teachers began after

a little time to be provided for in a new and important way. Colleges, such as Merton and Balliol, were founded and endowed by generous benefactors, their purpose being to bring together small groups of senior members of the University who were pursuing their studies in the same field. Thus Merton was a society for a small body of priests who were engaged in the study of Theology.

You will see from this that the typical form of an Oxford College had not yet been reached. The form which we now know was the distinctive work of the Founder of my own College, William of Wykeham. Wykeham founded and endowed a College for a Warden and 70 scholars, the scholars embracing both young students fresh from the School of Winchester, and older men who were working for their senior Degrees or were already accredited teachers of the University. It was a small and intimate society combining the functions of the earlier hostels and the small Colleges for senior students which I have described. Perhaps its most distinctive feature, and the one which had most influence on the development of the University, was the injunction of the Founder that the senior members of the society should supervise the studies of the younger men. Wykeham in fact set the pattern as regards the future structure of the University.

What was the effect of this emerging pattern on the character of the University? As regards its organisation the outstanding feature as time went on was the dual capacity of its members. The senior members of Colleges were, on the one hand, recognised teachers of the University, but the University did not employ them. They shared in its government, and, indeed, their voice was final. The Chancellorship of the University became an office which formed no part of its regular administration, and the decisions of the University were presided over by a Vice-Chancellor, who had only a short tenure of office. The Vice-Chancellors of the University today retire after three years of office, the Proctors after only one. It can be seen how much in consequence the destinies and policy of the University rest in the hands of the teachers themselves.

In their other capacity these teachers all belong to small self-governing bodies, to which they owe a particular allegiance. Here again the Fellows of Colleges have the utmost freedom,

and the affairs of the College are decided by their votes at meetings where the functions of the Head of the College are only those of a Chairman. You can well see how with such an organisation it is often difficult to formulate a policy for the University, or to forecast what its policy is likely to be. Again and again it has happened that when speedy and clear-cut decisions were needed the University has proved inefficient and dilatory.

Now let me turn to another feature. The provision made by William of Wykeham, that the senior members of the College should supervise the studies of the juniors, was something destined to develop into the tutorial system for which Oxford is famous. In the small and intimate society which a College presents it came about that the Fellows devoted themselves principally to the care and education of the undergraduate members. When in the 19th Century there were great reforms and the Degrees of the University were put on another footing and Honour Schools were instituted for the B.A. degree, it was natural that great care and attention should be paid to the nature of the examinations, the standards which they set, and the teaching for them. I believe that it was because of the factors which I have described that the Honour Schools of my University for the B.A. Degree reached a standard which was hardly to be found elsewhere except in the sister University of Cambridge, of which the development had been on the same lines. Certainly, it can be said that in no other University (and here I do not except Cambridge) was so much care expended on the individual teaching of young students in preparation for their first Degree. All this set a standard which I believe has been of great value to University education in all countries. But I must also tell you my belief that what was attained, was attained only at a serious price.

The concentration which was found in Oxford on training for the first Degree tended greatly to absorb energies which might have been directed to higher studies. The senior members of the University were too little occupied in research, and they paid no regard to the promotion of post-graduate studies. The older Doctorates of the University were only given to mature students on the strength of their published works. It was only

after the collapse of the German Universities in the first war that Oxford thought of providing Degrees for post-graduate students. These Degrees, though some of them were instituted a little earlier, first began to be seriously regarded in the interval between the two wars, and even so the University had not yet thought, except in the sphere of Science, of providing organised instruction or courses for post-graduate students. The picture is changing, and there has been rapid development in the last few years, of which I should have liked to speak if I had had more time.

Let me return now to the problem of co-operation which is concerned with the coming of post-graduate students from other Universities to Oxford. It is most desirable that they should come, and we shall do everything we can to encourage them to do so. But I have spoken as I have because I wanted you to understand that there is something of a problem which we have to consider. Through historical causes the Honours courses for our B.A. Degree have reached a level in which more is demanded than at most other Universities. That is why a student coming for post-graduate work from another University is likely to find himself at a disadvantage. It is a disadvantage which might in part have been met if the University of Oxford had well-organised and graded instruction for post-graduate students, but again for historical reasons Oxford is only beginning to feel the need for organised teaching in the post-graduate field. The situation is one which I should like to discuss in more detail, but I will only throw out two suggestions.

One suggestion is that students who want to come to Oxford from other Universities should consider whether it would be better for them not to do so immediately after taking their first Degree, but to take first an additional year at their own University in which they could start on some post-graduate courses in the subject which they wished to follow in Oxford. An alternative suggestion is that a student from another University might well come to Oxford for a year with the idea of then returning to his own University and working there for his Doctorate. His year in Oxford would be, I am sure, an invaluable experience to him, and he could be started on the studies which he proposed to follow. Our Tutorial system in such a case

would come into its own, for our teachers have long experience in the art of considering the needs of the individual student and guiding his work in the way which will suit him best. I have been taking your thoughts back to the past, and I confess that I am attracted by this idea of bringing scholars to my University who will not think that they are there simply for the purpose of obtaining a Degree, or some other Diploma. In the early days of Oxford scholars came to it from many parts of Europe eager in the pursuit of knowledge, and wishing to sit at the feet of some learned Clerk of whose fame they had heard, but not, I think, in search of a Degree.

As I said earlier, I think it is essential for the solution of problems of co-operation between Universities that they should understand each other, and I shall be content if I have added anything to your understanding of the University of Oxford. I have perhaps said some hard things about it and I have not hesitated to reveal to you some of its weaknesses. Often in Oxford it seems hard to find a policy, or to get its members to do what seems required to be done. I listen to disputes about policy, and as I marvel at the diversity of views and the ingenuity of academic arguments I, like others, sometimes feel a little impatient. But it also sometimes happens that when I have been listening to these long-drawn, ingenious and subtle disputes, I seem to catch the sound, not of the voice of the disputants, but of something else; for I think I hear, blowing through my strangely constructed and ramshackle University, the wind of freedom.

NUFFIELD COLLEGE, OXFORD

D. N. CHESTER

OFFICIAL FELLOW OF THE COLLEGE

ON April 21, 1949, the Chancellor of the University of Oxford, Lord Halifax, laid the foundation stone of Nuffield College. On present plans it is likely that the Fellows will move into the first section of the building towards the end of 1950. The section under construction is but a small part of the whole and it is likely to be a very long time before the full scheme is anything like nearing completion. Nevertheless, a most heartening beginning has been made. The site, which is opposite to the Castle half-way between Carfax and the railway station, was chosen by Lord Nuffield because he wished to see that side of the city improved. The building is in traditional Oxford style with exterior of Clipsham stone, and the architects are Harrison, Barnes and Hubbard.

In another and truer sense the College already exists. For it has a Warden and eight official Fellows (with three more taking up appointments shortly), three research Fellows, eighteen graduate Students, as well as a number of professorial, faculty and visiting Fellows. The development of the College, therefore, is in advance of the buildings, which is a healthy sign. The temporary premises at present in use are, however, uncomfortably crowded, and the new building is very much needed.

The College differs from other Oxford colleges in certain important ways, apart from the obvious difference of being a mere unproved infant among a collection of ancient and already distinguished foundations. The two main differences are: the College is primarily concerned with one broad field—social studies—instead of catering for the whole range of university studies; and it is a graduate and not an undergraduate college.

Lord Nuffield gave the University the site and the sum of £900,000 for the building and endowment of a college "to en-

NOTE: Reprinted from the British magazine, *Nature*.

courage research, especially but not exclusively in the field of social studies, and especially by making easier the co-operation of academic and non-academic persons." The Oxford college system tends to separate people who are working in the same field and throw them into close association with those concerned with other subjects: in contrast, 'Red Brick University' tends to departmentalize particular subjects or fields of study and provide for little contact between experts in different subjects, except on matters of university administration. Both systems have their merits and their disadvantages. There is perhaps nothing so narrowing as the constant and exclusive company of specialists in the same subject; but, on the other hand, progress in that particular field may well be quicker for that concentration.

It remains to be seen whether Nuffield College can get the best of both worlds. Much depends on the interpretation given to the phrase 'social studies'; at the moment the College has among its Fellows those concerned with economics, statistics, social and political theory, colonial and international affairs, government and public administration, industrial relations, social medicine, law, modern and economic history. Moreover, many of the Fellows are connected with other colleges, and so have contact with what is happening in other fields of university teaching at Oxford.

Social studies (the term is preferred in Oxford to 'social sciences') have been a comparatively neglected branch of university activities. Thanks, however, to the increased Government grant following upon the Clapham Report and to the quickening of interest due to the War, this branch of university work has recently made quite big strides. Nevertheless, it is doubtful whether these have been as great as those which have been taking place in the natural and physical sciences and in medicine. At a moment when there is so much talk about research into social and economic problems, it is by no means certain that much more is being undertaken now than immediately before the War, very largely because all the University staffs are so busily engaged in coping with the big increase in the number of students, and with tackling the many problems of university administration.

Nuffield College has not gone unaffected by the present heavy

teaching demands, for, though it is a graduate college devoted to research, the Fellows have been making a contribution to university teaching and examining, particularly by lecturing and by holding advanced seminars. Even so they have been fortunately free of the crushing burden of teaching and college duties which prevents so many Oxford tutors from writing and research. It is doubtful whether the solution of the problem is the separation of research from teaching—constant teaching—without the opportunity for wider reading and research in one's special field is frustrating and narrowing while research separated from the normal, active life of a university is neither a good thing in itself nor satisfying to most researchers. The long-run solution therefore, is to reduce the teaching load on university teachers in general so that they may have more time for research. Even then, however, there should still be a place for one or two well-endowed graduate colleges or institutes in particular fields. Such organizations should be able to provide a training for the student undertaking his first piece of research. They should provide a temporary base for scholars from Great Britain and other countries who wish to take a year or so off from teaching to complete a particular project. They should be in a position to help in all kinds of ways those in the university primarily concerned with undergraduate teaching, if only by providing a center and a first-class research library. Further, their full-time Fellows would have a special responsibility, if only by reason of their freedom from undergraduate teaching, to play a major part in advanced teaching and graduate studies, and the undertaking of major pieces of research.

A second main difference is that Nuffield is a graduate college. The College may have not more than forty Students at any one time, and these must be reading for the degrees of D.Phil., B.Litt. or B.Sc. or be otherwise engaged in or contemplating approved research. A purely graduate college, is, of course, something of an experiment in Great Britain. It is particularly striking that the development should have taken place in a university whose main pride, and rightly so, is in its honors schools. But this year there are about a thousand students reading for advanced degrees in Oxford, the great majority being in medicine or science, so that while increasing the

numbers passing through the various honors schools and maintaining the same high standard, the University is also making a major contribution to training of research workers. In medicine and the physical and natural sciences, the graduate finds a base and a place for meeting other researchers in his broad field in the hospital and the laboratories. In social studies he is liable to find himself rather isolated, particularly if he did not take his first degree in Oxford. He has his supervisor, but he does not fit very easily into the college of which he is a member, for the great majority of the other students will be reading for their first degree. By being also associated with Nuffield College, however, he is brought into close contact with other advanced students in social studies. Already, by providing daily lunches at which Fellows and students eat together, by holding special seminars and in various other ways, the College is going some way to provide a corporate life for graduate students in social studies. When at some future date the buildings are complete, there will also be a residential center.

The main problem at the moment is to find first-class graduates capable of undertaking advanced work in social studies and to keep hold of them. The College offers studentships which may be up to £300, according to needs. At present, however, there is a very heavy demand from Government departments, industry, the universities, and from many other quarters for those who have just graduated with good honors degrees in economics, etc. In many cases, when we have been fortunate enough to get hold of first-class graduates, they have gone off within one or two terms to some attractive university appointment. This is only to be expected at the moment, and we have been glad to have had such capable young men associated with us, even for a short time. It is probably true to say that many of those and of our existing Students would have been lost for university work if Nuffield College had not been able to give them financial aid, for though there are many scholarships and grants available to undergraduates, there is little money for the student who wishes to continue beyond his first degree. It is to be expected that as the present pressure of demand declines, more students will be available for post-graduate work in social studies.

One final point: the founder in his wisdom saw that research in social studies might well be arid unless the College was brought into direct and close contact with practical affairs. There is thus the phrase in the statute governing the College: "to encourage research . . . especially by making easier the co-operation of academic and non-academic persons." This co-operation is helped by the College having visiting Fellows, chosen for their ability to further research in the College by virtue of "their practical experience in the professions or in industry or commerce." They are full members of the College and its governing body. At the moment the College has six visiting Fellows: Lord Beveridge, Mr. Harold Clay, Sir Geoffrey Heyworth, Mr. Herbert Morrison, Sir Raymond Streat and Sir John Henry Woods. It is of great value to have such distinguished men of affairs as these associated with the College and willing to give help and advice in the studies being undertaken there.

Another method of co-operation, which owes so much to Prof. G. D. H. Cole and Lord Lindsay, is the private conferences held from time to time. The College invites some forty or fifty people drawn from industry and commerce, government and public affairs and the universities to discuss one or more questions of current importance. During the summer two such weekend conferences are to be held to consider certain problems raised by large-scale organizations and the nationalized industries.

THE GOLDEN OPPORTUNITY OF JAPANESE UNIVERSITIES

RAYMOND WALTERS
PRESIDENT, UNIVERSITY OF CINCINNATI

TOKYO University is so widely and favorably known throughout the academic world that I value greatly the invitation of President Nambara to address the University Senate.

My thesis regarding "The Golden Opportunity of Japanese Universities" is appropriately presented to you of Tokyo University by reason of your past achievements and your present resources.

The great advances of a nation come, I think, not through formulas and regulations but rather through liberating ideas put into effect by leadership which combines intelligence, imagination and courage. Such leadership Tokyo University and other universities have a chance to manifest in this crucial period in Japanese history.

Let us consider how university leadership can contribute in two ways:

Service to the nation on the economic side.
Service to the nation in cultural and spiritual realms.

Service to the nation on the economic side. Historically, the colleges and universities of the United States, from the founding of Harvard in 1636 to the turn of the present century, tended to follow English and European traditions. Historically, the universities of Japan, from the establishment of Tokyo Imperial University in 1877 up to the present century, tended to follow European tradition with influences coming in addition from the ancient Chinese culture.

Without going into details we may, I believe, generalize as follows: Universities both in America and in Japan have departed from their earlier emphasis on classical learning and on the traditional learned professions. They have added depart-

NOTE: An address delivered by Dr. Walters while in Japan as a visiting expert in University Administration, before the University Senate of Tokyo University on March 12, 1949.

ments or colleges in various new fields far removed from patterns of the past.

American universities have been criticized for such divergence and I presume you in Japan have been criticized likewise.

Since Tokyo University now has separate colleges of engineering, of agriculture and of economics (which includes commerce), I think you will be interested in the defense of the modern American university in its development of such departments which President Conant of Harvard presents in his book "Education in a Divided World." The modern university does not accept "the supremacy of a few vocations." It provides training in a variety of skills and graduates of these departments, President Conant writes, stand "on the commencement platform as proudly as the future members of the clergy or the bar."

We are entitled, I believe, to hold to our convictions—you of Japan and we of the United States—that the modern university should serve the economic needs of society and that the additions set up in our university organization are appropriate.

What avenues should such service follow? I suggest three:

(1) Efficient instruction of students in engineering, in agriculture, in political economy and commerce so that our universities will turn out graduates competent to meet technological and economic demands of the era ahead: better production and better distribution.

(2) Research by experts in institutes within the university or affiliated with it, applying the newest findings of science to the uses of technology and business.

(3) Information for all students of the university and for the general public regarding our economic and social problems.

If the development of Japan is to be guided intelligently all of your people must be aware of important questions, such as these:

How can the production of food be increased for a rapidly growing population?

How can specific progress be made in respect to industrialization and finance? (This would be in accord with the broad policy suggested by Mr. Joseph M. Dodge, Economic Adviser to General MacArthur: "Increased production at less cost, sound fiscal and monetary policies, increased exports and a continued domestic self-denial.")

Solutions for these and other problems of an expanding population should be sought by Japanese, including the experts of your present university staffs and the experts of the future now being trained in your universities.

Service to the nation in cultural and spiritual realms. "Man does not live by bread alone." Having given due credit to practical courses, we should now proclaim other values: the worth of cultural knowledge for itself alone; the worth of the spiritual as transcending all else. No university in Japan or in the United States is deserving of its name if, in a materialistic world, it fails to insist upon the eternal verities.

It is gratifying that the programs of all university students, as set up by the Japanese Universities Accreditation Association, include cultural studies in three groups: The Humanities Group; the Social Science Group; the Natural Science Group. Such instruction, if well given, will enlarge the individual student's intellectual range. It will afford a general fund of knowledge which all of your students can share as a common heritage. It will supply what is basic for "the good life" (to use the ancient Greek phrase) and also what is basic for good citizenship.

If the new liberal program for university students is to be effective, more will be necessary than lectures and books. There must be teachers possessing wisdom as well as knowledge, teachers of strong and sympathetic personality.

We rightly do honor to the research expert in the university. We should equally extol the great teacher.

It is the teacher who will give your students in the natural sciences the personal example of disciplined thinking under the scientific method.

It is the teacher who will supply your students in the social sciences the personal example of applying scientific facts and reason to the relationships of society.

It is the teacher who will lead your students in the humanities by his personal example to realize how great ideas can free the spirit of man.

And the ideal teacher will himself have spiritual resources which will stimulate students to what President Nambara has termed "the discovery of God."

I venture a final suggestion to you, the President and Senate

of Tokyo University, and to the many presidents and professors of other universities I have met during my very pleasant visit to Japan.

I trust that you will cling to what is fine and noble in your own culture: your dominating love of beauty in nature, in the arts, in poetry. Cherish these.

I trust that you will adopt the spirit and not merely specific methods in what American educators have proposed for your consideration.

I trust that Japanese universities will rise to the heights of unselfish co-operation; and, as the historic leader, Tokyo University should lead in this, as in other respects.

Japan faces a long, a difficult and an arduous task. Success will demand sustained self-sacrifice and undaunted courage. You of the universities have a golden opportunity to help your nation in a material way; to help your nation in cultural advancement in fulfillment of the Japanese Constitution objective of "an honored place in an international society striving for the preservation of peace."

UNSETTLED CONDITIONS IN ASIA

EUGENE S. BRIGGS
PRESIDENT, PHILLIPS UNIVERSITY

WITH high hope, firm faith and voluntary sacrifice the new Israel goes forward.

With 265,000 immigrants already accepted she expects 500,000 more soon and, eventually, at least 1,500,000. Ten thousand are in Jerusalem while only 25,000 of the 200,000 already settled are employed in agriculture. At least 20 to 25 per cent should go into agriculture if sufficient is to be produced for all. About 10 per cent of those coming are unfit—not able to care for themselves; many are old, some are widowed, others are invalids. All are received. It costs $4.5 million per month for the program.

There are 26,000 housing units under construction, approximately one half of them of stone. The others are very small and temporary at best. Most of the displaced personnel begin in tents.

There are 900,000 Jews and 165,000 Arabs in Israel. From Jaffa all Arabs fled but none left Nazareth. There are three Arabs in the new parliament which convened the first of last March. Several women are members. Forty-five of the 120 members are in the opposition parties.

On the day of our visit to Nazareth there was a meeting of all teachers who were to teach Arabic in Jewish schools with all teachers who were to teach Hebrew in schools for the children of Arabs. The Minister of Education was in attendance. Compulsory and free education is the goal. In Tel Aviv, for example, 10 to 15 per cent of the cost of education is from the government; in Nazareth 100%, as Arabs are unaccustomed to paying for education. The rapid increase from immigration poses tremendous problems in education.

Settlements called "Kalentz" are on the increase. Since the first one established in 1899 at Rehovoth, there has been a steady

NOTE: Observations made while on a trip around the world in the summer of 1949 with the TOWN HALL party.

increase in these communal efforts. The 16,000 people on 4,000 acres producing chiefly citrus fruit, is the largest settlement of them all. Those in the North follow extensive farming, largely corn, wheat and the like. All things are shared. The children are taken early to their quarters where they live, develop and are educated. They are with their parents about two hours per day and on special days. The parents usually put them to bed. No "baby sitting" problems here! Cooperatives are increasing rapidly, too. Each family owns its home under this system but share all other things equally.

We left Israel hoping for the best for her but unable to see how she could possibly carry the accumulating load.

Egypt

Cairo on the Nile was the long to be remembered headquarters of one of the most profitable three days recorded. From the scholarly lecture, EGYPT, AND HISTORICAL NOTES, "Covering sixty centuries in 20 minutes," to the farewell party at the Mena House at the foot of the pyramids there was an ever-developing story of the New Egypt! The famous mosques; the Nile; the citadel on the slope of Mokaltam Hill (1176) with Mohammad Ali Mosque inside; St. Sergius Coptic Church, ten meters below street level; Khan-el-Khalili, the Bazaars quarters; Egyptian Museum; American University; Royal Library with the incomparable Koran collection; a luncheon at Scheimi House (an old Arabian gem of residence architecture), Misr's motion picture studio; all these were reviewed in quick succession but they shall be ever-present reminders of most ingenious work, intense faith and new determination to build an independence worthy of any people.

Genial hospitality, generous consideration, intelligent discussion of world problems and Egypt's place in helping to solve them won the admiration of all. Twenty million people, fourteen million of them in agriculture, are making an heroic effort to accomplish the difficult changes from centuries of oppression and subjugation to an independent people.

Education is lagging, "due to economic conditions." One and a half million of the two and a half million children are in school.

Free compulsory education through the eighth grade is indicative of their determination to go forward as a free people.

Lebanon

Beirut, "the most American of the Arab states," gave us a feeling of at-home-ness. Dr. Stephen B. L. Pemrose, President of American University, in his enviable way put us, though very weary from the heavy schedule of travel, on a new level of eager anticipation and expectancy. We were not disappointed. Important and interesting items on the itinerary were: the refugee camp that is different though housed in tents at Sidon, where, seated on a carpet in a tent, we conversed with the Sheiks; the long trek to Boalbek, Zhaleh, Beit ed Dine, where we visited the Emir's palace, a perfect example of Arabic architecture used now for the President's summer residence; the cedars of Lebanon; the inimitable scenery with high mountains (one peak 10,000 feet) terraced with rock walls to hold the soil for production; another refugee camp with intelligent farmers and professional men desiring only to go to their homes in Palestine.

Everyone is thankful for the American University located at Beirut.

Pakistan

Karachi, the federal capitol of the new state of Pakistan, is filled with legions who are eager, expectant and hopeful. An infant nation, celebrating the second anniversary of freedom August 14, looks forward with great concern to the future. Acknowledging their inexperience and their handicaps, they began by enacting into law provisions for free compulsory education for children from 6 to 10 years of age.

Sind University is a credit to this new governmental enterprise. The principals are dependable, the students alert and promising. The school of medicine, though but three years old, is far advanced in the quality of work being done. One third of the student body in medicine are women.

The problems to be solved are staggering. Sanitation and health, drainage, transportation, communication—all of the inevitable problems of a venture like this—are present.

The past offers "a rich and ancient civilization." The present

provides opportunity and promise, the future demands faith, sacrifice and untold work and cooperation. None seem to doubt that the new state will speedily take its place if we will but try to understand her and help along as we can, especially in the exchange of students and faculty.

India

India, old and wise through countless ages, is emerging into a new experience. Delhi, bearing the marks of severe destruction, is surging with new life. New Delhi at its edge is the center toward which millions of eyes are turned for leadership in the new day.

Raj Ghat, The Red Fort, India Gate, government house and gardens, Humayun's Tomb, Kutah Minar Tower, temples, Agra and the Taj Mahal, Gandhi's shrine on the Ganges were focal points of interest.

Independence Day, August 15, celebrated in due form with the Prime Minister addressing "over a million people gathered from everywhere" was the second such occasion in India. The parade, the review of the troops arrayed in gay uniforms, the unfurling of the flag with the spinning wheel in prominent position upon it, the mass formation of bombers approaching at exactly the appointed time, all was disposed to make a proper background for the 29 minute address. It was at this time Pandit Nehru announced his scheduled visit to the States.

Misunderstanding, misinformation and utter ignorance of our way of life can only be compared with a universal absence of understanding of India on our part. Although of Aryan descent, they are tremendously concerned about our "color line," about white domination as they have observed or read into the colonization policies of (white) European nations; of our apparent great interest in the European countries, sometimes, even now, at the expense of Asiatic need. They do not propose to have the darker skin peoples longer dominated by the whites.

They aspire to be leaders of "a third block"—a kind of a socialism approach, with no animosity toward the two powerful agencies now at work—siding with neither. Their idea seems to be to find middle ground upon which differences may be ironed out and, having the balance of power, insure peace through this

means. The leaders are sincere in their hope to raise the standard of living of their people, but there is a long way to go and much to be done actually to improve the results of the age-old caste system, now outlawed but nevertheless still in practice.

Students are alert and eager. Freedom is a challenge to any people. The youth are the most easily challenged and least aware of the pitfalls. Let us hope that the qualities of wisdom acquired through the ages will take dominance in this hour of need and that India can and will emerge into a strong influence for peace and good will around the world. It is our belief this can happen if the emphasis can be shifted from religious differences.

The Philippines

Manila, the revived and restored queen city of the ill-used Philippines, gave great reassurance in its recuperative power. Bombed and blasted, within and without, it stands as a silent witness of what can be done by people of determination and strong heart.

Tagaytay, Corregidor, the old walled city, churches, universities, Queson City, the Maladarin Palace and Park and the miles of streets and avenues which constitute the heart of the Philippines are outstanding points of interest.

There is a definite need for developing natural resources and increasing the yield of food materials which can readily be done. Private capital is needed.

Educational opportunities are being extended both in scope and quality. Plans for improving all areas of educational service, including adult education, are encouraging.

It is election year. Great interest is in evidence everywhere. The Pacific Pact is much in the minds of many with no consensus of opinion to be detected as yet. Town Meeting discussion evoked a deluge of questions.

With only four years of freedom behind, the leaders, though not certain in their decisions, are determined in their desires for the blessings of peace. They respect the United States and her people. They purpose in their hearts to build freedom and practice it. They love liberty so ardently that it will become a part of their everyday lives.

Hail to the Philippines! May her leaders be inspired to carry

on the precepts of liberty, tolerance and justice in the Orient!

Japan

Interesting, developing, agreeable Japan! Countless blocks burned bare are now covered with buildings, temporary to be sure, but evidences of a will to rebuild and restore.

Interesting places visited were: Radio Tokyo, Imperial Plaza, Diet building, Meiji Park and Memorial Art Gallery, Akasaka Palace, Chapel Center, Ginza Street, Tokyo University, Margaret K. Long School, Gokokuji Temple, Kanda book shop area, FEAF Headquarters, Palace Heights, Shinjuku Imperial Garden, Kamakura, Fugiya, Yokosuka and Enoshima.

The Japanese give the impression of a courteous people desiring most of all to please. They are tackling difficult problems, learning rapidly from experienced teachers and giving signs of becoming democratic in thought and practice. They seem to realize their inadequacy, they understand their need and give evidence of a desire to do their share in holding fast liberty's life-line in the East.

The reorganized educational system is showing signs of success though posing tremendous economic problems. The 6–3–3–4 plan, with nine years instead of six formerly required, has increased the numbers in lower secondary school from 40% to 100% of graduates from the sixth grade. Classrooms are not available, scores of schools having been destroyed. There is new interest in high school and college work.

Kagawa places high hopes in the farmers. They are industrious and they dislike communism although tremendous pressure is being exerted upon them now. We wonder if Christianity can be potent enough to win in the contest now in process. The next five or ten years will probably tell. Japan cannot be saved by government or by military might. Education in line with the Christian ideal is the only hope. When one religion has been supplanted, the deciding factor goes to the heart as well as the mind of the individual. Christian leaders are the answer.

Japan is critical ground. Her needs should be a matter of common knowledge to every enlightened American citizen and especially should there be awareness and understanding on the part of our leaders.

JAPANESE SCHOLARS AVAILABLE FOR COLLEGE TEACHING POSITIONS IN THE UNITED STATES

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THE Educational Exchange Survey, recently completed at the request of the Supreme Commander for the Allied Powers in Japan, called attention to the opportunity for the colleges and universities in the United States to employ well qualified Japanese scholars for teaching and research. The employment of a number of such persons in American institutions would be in accordance with the aims of the Occupation of Japan. It is to be expected that, during their period of residence in the United States, the Japanese professors would have opportunities to observe and become acquainted with the procedures of a democratic society. On their return to Japan, these scholars should be able better to assist in the reorientation of their own country along democratic lines.

There are several fields in which Japan has scholars that rank well alongside those of the Western world. This is especially true in subjects like art, Japanese history, oriental philosophy, mathematics and the more theoretical aspects of the natural and physical sciences and economics.

The Japanese scholarly associations will be glad to assist American universities in making contacts with suitably qualified professors who desire to accept an appointment in the United States. The Education Division of the Civil Information and Education Section, GHQ, SCAP (APO 500, c/o Postmaster, San Francisco, California), in Tokyo would also be in a position to assist an American college in locating suitably qualified Japanese scholars for teaching and research service.

The leaders in the Japanese universities would be glad to have their most eminent professors spend a year or two at an American college or university for teaching or research duties. The Japanese universities, like those in the United States, are crowded with students, but it would be possible to spare a small number of faculty members for teaching assignments in the

United States. The professors themselves are most eager to take on an assignment in an American university. A considerable amount of prestige would attach to the holding of a temporary appointment in the United States, and both the professor and his institution would feel it an honor for him to have been chosen for that service.

The salaries of university professors in Japan are astoundingly low, when converted into American dollars at the current exchange rate of 360 yen to the dollar. The Minister of Education himself, the topmost official in the educational ladder, has a salary of only 20,000 yen a month, or approximately $55. Professors in the highest brackets receive around 15,000 yen a month, or only a little more than $40. They manage to survive on their salaries only because the whole economy of Japan is now based on a severe "austerity" policy. Many of the professors, indeed, hold two positions in order to obtain enough income for even a meager living.

The resources required for the complete support of the Japanese scholar from the time he leaves his country until his return, would have to come from American funds. The expense of travel to the United States would have to be met by the institution where he is to serve, and would have to be paid in advance of his leaving Japan. It would be advisable also for the institution to count on providing a substantial advance allowance for the purchase of clothing immediately upon the arrival of the Japanese scholar in this country.

The Japanese academic year begins April 1. It would be preferable for a Japanese scholar coming to the United States to leave soon after that date. He could profitably spend the time after his arrival, and before the opening of the academic year in September in the United States, in travel and orientation. The Japanese universities in most cases would be willing to have him return after the close of the American academic year in June, resuming his teaching duties in Japan at the close of the summer vacation.

The clearance procedures for a citizen of Japan, involving a passport and permission to leave the country, require some time. Arrangements ought to be begun at an early date for anyone who is expected to serve during the academic year of 1950 and 1951.

The Report prepared by the Educational Exchange Survey during its visit to Japan in August and September, 1949, contains considerable information that would be of value to an institution contemplating the appointment of a Japanese scholar as a temporary professor. The Report has been published in a limited edition in Tokyo by the Civil Information and Education Section, GHQ, SCAP. It is expected that an American edition will shortly be published by the Reorientation Branch, Office of the Undersecretary, Department of the Army, Washington, 25, D. C.

The Education Exchange Survey group which visited Japan was composed of the following persons: John Dale Russell, Director, Division of Higher Education, U. S. Office of Education, Federal Security Agency, chairman of the group; Edward E. Beale, Jr., Chief, Japanese Section, Division of Orientation, the Library of Congress (representing the Conference Board of the Associated Research Councils); Eileen R. Donovan, Foreign Service Officer, Public Affairs Overseas Program Staff, Department of State; Harry H. Pierson, Director of Student Program, Institute of International Education; William P. Tolley, Chancellor, Syracuse University (representing the American Council on Education).

AMONG THE COLLEGES

ALBION COLLEGE received very recently five bequests totaling $42,000. The wills of Edward S. and Lydia Carr of Homer left Albion $18,000; the will of Mrs. James A. Walker of Kalamazoo, $2,000; that of Mrs. C. A. Collier of Mason, $6,000; that of Mrs. Pauline S. McOmber of Hastings, $11,000; and the will of Oscar D. Morrill of Ann Arbor, $5,000. All the bequests, with the exception of Mr. Morrill's which was made to establish a student loan fund, were designated for either the general endowment of the college or its scholarship fund.

CEDAR CREST COLLEGE reports a gift of $20,000 from Mrs. Fortunetta Lees, an alumna of the college, to be used for construction of a memorial chapel which will be a wing of the new $350,000 Alumnae Hall. The money for this project has been raised during the last three years.

HANOVER COLLEGE has completed a $600,000 men's residence hall which will house 134 men. This building is the fifth major project in the $2,000,000 expansion program started in 1947.

HARVARD UNIVERSITY announces the receipt of $8,626,506 from the trustees of the Gordon McKay Endowment which brings to $15,766,755 the amount received by Harvard since the endowment was established in 1909 "to promote applied science" at the university.

MACMURRAY COLLEGE will dedicate the Annie Merner Chapel, December 11, 1949. An address will be delivered by Dr. Henry Noble MacCracken, for many years president of Vassar College. This chapel is the second building to be erected in the twenty-year development plan adopted by the Board of Trustees during the administration of President C. P. McClelland. The first plan was completed in 1946, the centennial year of the college, which had resulted in the addition of $3,335,000 to

the Endowment Fund and a total expenditure for buildings and other capital improvements of $1,562,875. Kathryn Residence Hall, which cost $422,000, was opened in the fall of 1948.

OBERLIN COLLEGE received a gift of $25,000 from Arthur R. Shurtleff to be used for needy students in the college who plan to enter theological school or the Oberlin Graduate School of Theology.

PHILANDER SMITH COLLEGE has been given a grant of $25,000 by the General Education Board in New York for use in its campus expansion program. The college has added $70,000 to its capital fund by a sale of property. This money will be used for endowment.

SYRACUSE UNIVERSITY has received a gift of $1,500,000 in a bequest by the late Mrs. Margaret Shaw in memory of her husband, Robert Shaw. The money will be used to construct a women's dormitory.

WAYNE UNIVERSITY has announced a grant of $1,000,000 received from the Kresge Foundation for the construction of a new science library building. This will be the first building on the campus to be financed by private philanthropy and it will house one of the most complete chemical libraries in the world.

WELLS COLLEGE has received a gift of $456,722 from the estate of Charles S. Weston, Scranton, Pennsylvania, in memory of his wife, Grace Storres Weston, who was an alumna of the college.

YALE UNIVERSITY will receive an endowment fund of $100,000 from the estate of Mrs. Andre Massenat to be called the Helen L. Kent Massenat Fund.

NEW COLLEGE PRESIDENTS

Carthage College, Carthage, Illinois. Morris Wee, Executive Secretary, Division of Student Services, National Lutheran Council.

Fort Hays Kansas State College, Hays, Kansas. M. C. Cunningham, Dean, Northwest Missouri State College.

Geneva College, Beaver Falls, Pennsylvania. Charles M. Lee, Acting President.

Madison College, Harrisonburg, Virginia. G. Tyler Miller, State Superintendent of Public Instruction, Virginia.

Marywood College, Scranton, Pennsylvania. Sister M. Eugenia.

Milligan College, Milligan College, Tennessee. D. E. Walker, Head of the Department of Church History, Butler School of Religion, Butler University, Indianapolis, Indiana.

Newark College of Engineering, Newark, New Jersey. Robert W. Van Houten, Acting President.

New Mexico College of Agriculture and Mechanic Arts, State College, New Mexico. John W. Branson.

Notre Dame College, South Euclid, Ohio. Mother Mary Anselm Langenderfer.

Ouachita College, Arkadelphia, Arkansas. S. W. Eubanks, Head, Bible Department.

St. John's College, Annapolis, Maryland. Richard D. Weigle, Executive Officer, Office of Far Eastern Affairs, U. S. Department of State.

Southwestern College, Winfield, Kansas. Alvin W. Murray.

University of Alaska, College, Alaska. Terris Moore, President, Boston Museum of Science.

University of Detroit, Detroit, Michigan. C. J. Steiner, Xavier University, Cincinnati, Ohio.

University of Southern Philippines, Cebu City, P.I. Augustin Jereza.

Western Carolina Teachers College, Cullowhee, North Carolina. Paul A. Reid, Comptroller, North Carolina State Board of Education.

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